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An air of spring pervades *Scribner's Magazine* for May. It contains a beautiful drawing in color by Henry McCarter to illustrate Heine's "May-Song"; there is a breezy salt water narrative by Jas. B. Connolly, who gives his adventures "On a North Sea Smack" (illustrated by M. J. Burns)—another of those inimitable fishing sketches which have already put Mr. Connolly in the first rank of writers of the sea; an exciting "Fight with a Muskallonge," by John R. Rathom, who in a very brief space gives the reader all the sensations that an expert fisherman gets in landing a gamy fish (illustrated with a spirited picture by A. B. Frost); and there is an "Early May" poem by John Burroughs. Fiction is most entertainingly represented in the two great serials by Richard Harding Davis and F. Hopkinson Smith, and by five short stories of great variety in subject and character. The short stories introduce several new writers.

Almost as a sequel to Mr. Scratchley's paper in *The Church Eclectic*, mentioned last week, and with the lapse of a hundred years intervening, is the leading paper in the *American Catholic Quarterly Review* (Philadelphia) (R.C.), entitled France and the Religious Orders—True Significance of the Law on Associations, signed by F. W. Parsons of Rome, Italy. This study into the present sad condition of the Church in France shows how a nation that has apostatized from the Christian religion is incapable of carrying out the democratic ideals which France pretends to cherish but which are repudiated in practice. We fear the sad history also suggests another serious qustion which the author of this paper does not observe, and that is the question why the nations wholly dominated by the Papacy have so largely sunk into—not only irreligion, but anti-religion. Certainly the Catholic Faith alone does not have that effect upon its adherents. The same issue contains, among a number of valuable papers, one on The True Authors of England's Reformation, signed William Fleming, in which the author shows the anti-Catholic tendency of a school of the Reformation. He undoubtedly shows it; but his paper clearly shows as well the continued existence of a Catholic school throughout the period, though strangely enough, this seems not to have occurred to him.

The *Review* is a scholarly publication, and we very frequently find in it matter of interest and much value.

A clergyman whose stipend had not been paid for several months told the trustees that he must have his money, as his family were suffering for want of the necessaries of life. "Money!" exclaimed one of the trustees, noted for his stinginess, "do you preach for money? I thought you preached for the good of souls." The minister replied:—"So I do; but I can't eat souls. And if I could, it would take a thousand such as yours to make a meal."—*Scottish Guardian.*

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The Living Church

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Editorials and Comments.

The Living Church

With which are united 'The American Churchman', and "Catholic Champion."

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Ascension Day comes as the crowning feast in the year's contemplation of the life of our Lord. Strange to say, it is the least of the greater feasts in the popular estimation, where it ought to be among the greatest.

The Ascension was the culmination of the life of our Lord on earth. He had finished His earthly life of suffering on Good Friday. He had shown His mastery over death and over the middle world on Easter. He had lived through the Great Forty Days the life of a spirit made manifest to men only at His will, arranging those necessary things pertaining to the Kingdom of God. How much of the detail of the Church's life and work was thus divinely ordered in those last conferences between the King and His ministers we cannot certainly know. We may easily assume, however, that when we find the eleven acting together at once after the Holy Spirit had fallen upon them, they were acting in accordance with His express command.

And the Ascension closed the earthly chapter; but only by merging it into the heavenly. He showed, by His moving quietly and easily into the heavens, how slight is the barrier between the seen and the unseen. Had He departed otherwise than visibly, it would have been difficult, if not impossible, to think of Him as still the Living Head of the Church which He had founded; close to it, vitally connected with it as the head is connected with the body, visible to a part, but only to a part, of the members of the Body.

And there, risen to the King's Throne, He ever lives, in His humanity as well as in His divinity, with all the intimate association with His children which can never cease. Ascension Day is the very summit and crown of human hope, for it speaks the entrance of Man into the highest heavens; the merging of the earthly into the heavenly.

A NATIONAL CHURCH FOR MEXICO.

Some very serious questions are involved in the resolution of the House of Bishops to set up a separate hierarchy of the Church in Mexico, by the consecration of three Bishops at the request of the Synod of the Mexican Episcopal Church. That resolution must first receive the consent of a majority of the Bishops of the American Church before it becomes operative, and the request for such consent has already been issued. At the risk of being too late for our consideration to receive attention in time, but because of the importance of the matter involved, we feel it necessary to express some apprehensions which assume a considerable degree of force in their contemplation.

We shall not advert to the question of intrusion of jurisdiction. For weal or woe, that subject has been settled by this American Church. We have before this taken the ground officially that it is both legitimate and wise for us to gather separate congregations in countries already under a Roman hierarchy. We quite agree, as we have before declared, that the arguments in favor of such intrusion outweigh those against it.

Neither do we raise the question whether this work has so entirely outgrown its earlier mistakes and has become so sufficiently rooted among the Mexican people as to present a probability of permanency. The Bishop of Chicago and the Bishop of Los Angeles, both of whom, with many others, have examined

into these questions on the soil itself, assure us that the Mexican movement has satisfactorily reached this stage, and we are very ready to accept their judgment as sufficient.

There are, however, two very important questions which appear not to have been cleared up unless we may assume that satisfactory information concerning them was given to our House of Bishops, which was not made public. In view of the fact that in our own columns—and, we may observe, in them exclusively—was published the full and careful report of the committee which had been charged with the subject, and of the further fact that these two questions which trouble us as to the future of the movement are not cleared up in that report, we are obliged to ask these questions openly, and to urge that the Bishops delay action long enough to secure satisfactory replies before committing ourselves to the creation of a new national Church which must in the order of things, be expected sometime to become wholly, as from the start it is to be partially, autonomous, and therefore beyond our authority for correction.

The first of these questions is: What will be the relation of English and American Churchmen in Mexico to this new national Church which we propose to set up? Were they represented in the Synod which sent the Memorial to our Bishops? Are they ready to submit to the authority of this new national Church which we propose to call into existence? What will be their relation, and the relation of their clergy, to the Bishops whose consecration at our hands is requested?

We ask these questions without ourselves being able to answer. Our information—which may possibly be inaccurate, but which ought to be looked into—is that the English and American Churchmen in Mexico have no connection whatever with this movement, and do not consider themselves as involved in it. Will there not then be a schism in the Mexican Episcopal Church from its very inception? Certainly this point needs clearing up, and the facts ought to be made known to the whole Church.

The second of these questions is even more delicate. Of the three presbyters chosen by the Mexican Episcopal Church for advancement to the episcopate, one is the Rev. Henry Forrester, who, under the commission of the Presiding Bishop has for many years been the executive head of this work. The other two are presbyters who have to some extent been his pupils, and who may be assumed to be for the most part in theological agreement with their preceptor.

We regret to say that Mr. Forrester's published writings have not been such as would commend him to the Church as possessing that firm stability that is rightly looked for in a Bishop, and that is especially necessary in one who is to be at the head of so important a movement as a newly constituted national Church.

Of the two literary works of Mr. Forrester that are known to us, one, *Christian Unity and the Historic Episcopate,* published in 1889, is a plea first that it is competent and second that it is expedient for the American Church to recognize the "orders" of the Protestant bodies in this country. The second, *Christian Unity and the Holy Eucharist,* published in 1890, is a plea that it is competent, and a suggestion whether it be not expedient for the American Church to permit the use of "unfermented wine", so-called, in the Holy Eucharist.

We shall not review at length these two published works. It is enough to say that the first considers the undoubted confusion of the two subjects of orders and jurisdiction which prevailed in the early Church, and argues that the Church did not hold orders to be indelible, because in repeated instances she pronounced the orders of heretics and schismatics "null and void." When, thereafter, she effected a reconciliation between the possessors of such orders and herself, and permitted the exercise of jurisdiction to be resumed, Mr. Forrester assumes that she accepted orders that had first been made non-existent, thus setting a precedent which would justify us in recognizing as valid, the ministries of sects which never started with valid orders. The Church, he holds, has "authority and power to do just what seems to her best. . . . . What *she* does, Christ does, by His Spirit dwelling in and animating her" (p. 61). "It follows that if the Church . . . has received into the Catholic ministry, without the usual form of ordination, men who had no valid orders previously, such reception gave to them all that would have been given had the usual form been followed, and that their ministrations were thenceforth done by the Church's authority, and were *therefore* valid and effectual" (p. 62). Under the head, "Rome and Geneva on the Same Footing," he concludes:

> "In the meantime, for the benefit of individual ministers who should desire to connect themselves with us, steps should be taken to provide for their reception on the same or similar terms as those upon which Roman clerics are now received, the Bishops being allowed large discretion as to time and other *minor* requirements."

Of course the reply is that "null and void" in theology is not equivalent to "invalid." Neither can Mr. Forrester plead that the presence of the Holy Spirit in the Church restrains her from error, for he is careful to show in the same volume that the Church of Rome has been in error (pp. 68, 69), notwithstanding this Presence. But we shall not take this opportunity to argue the point.

With relation to the use of fermented wine, after relating the firm and explicit action of our own Bishops on the subject in 1886, and that of the Lambeth Conference in 1888, he shows that the Methodist "Discipline" rules exactly the reverse.

> "Will the Methodists," he asks, "and others, return to 'the custom of the Catholic Church?' Or can the American Church, consistently with its duty, so modify its position as to permit and make lawful the use of the unfermented juice of the grape? . . . . . 'Noblesse oblige,' and if the American Church *can* make this concession, perhaps it ought to be done" (p. 8).

This he proceeds to argue at length, not failing to take a fling at "self-styled Catholics," who know "so little" "of what they are talking about, or understand [so little] of what they arrogantly claim as their own peculiar possession," etc., etc. (p. 13).

Bearing in mind this point of view, is it safe, we ask, to establish a new national Church in Mexico in which the presiding Bishop at least, and it seems not unreasonable to presume his pupil-colleagues as well, hold such views as these?

It is true that there is a partial safe-guard in the assurance given by our committee that the Mexican Episcopal Synod has resolved that:

> "The American Ordinal, which has always been and is now in use in this Church, is by those present formally adopted as the Ordinal of the Mexican Episcopal Church, with the alterations here following."

But is this resolve based on more than a matter of expediency, whether temporary or permanent? Certainly there is reason for anxiety when the primate of the infant national Church (for we can hardly doubt that Mr. Forrester will, after his consecration, thus be recognized) has the convictions relating to the powers of a national Church which he has laid down, and also the convictions stated with relation to her recognition of non-episcopal orders. If the American Church may as a national Church take such action as suggested, notwithstanding her concordat with the Scottish Bishops who ordained Seabury, why may not the Mexican Episcopal Church, notwithstanding this far less binding assurance to our own Bishops?

We confess that these questions assume gravity of the first importance, in view of the step now so nearly accomplished..

If this plea for further inquiry or explanation should come to the attention of the Bishops before they have acted on the request for approval of the consecration, or if, the case being still open, any should deem it proper to withdraw any approval already expressed, withholding such approval until it can be learned whether Mr. Forrester's convictions on these subjects have changed, it might perhaps save us from very serious complications in the future.

It may be that the maturer judgment of Mr. Forrester has led him to abandon the position stated in his earlier works. Should such be the case, we should have the greatest pleasure in publishing the fact.

Since the above was in type, we have received *The Churchman* and *The Southern Churchman* for last week, and find that both express grave doubts as to the advisability of the consecration of Bishops for a separate national Church in Mexico. The former, replying to a letter from the Bishop of Albany, calls attention to the fact that the resolution passed by the House of Bishops at the General Convention of 1901 provided only for the consecration of *"not more than two"* Bishops for Mexico, thereby keeping control of the movement in the hands of the American Church for lack of the minimum of three Bishops requisite for autonomy. At the recent session of the House, however, consent was given, subject to the consent of a majority of all the Bishops, to the consecration of *three* Bishops for

Mexico, thereby effecting autonomy of a separate national Church immediately. In the same paper the Rev. George B. Johnson shows that the national Church, so-called, has no Dioceses, the three Bishops having all been chosen by one body, and that the three districts afterward created by them as one of the preliminary conditions made by our House of Bishops are subject to change by this same Synod, while the financial condition of the movement is shown both editorially and in this letter to be very precarious, and not at all such as would seem to warrant recognition as an autonomous national Church.

The Southern Churchman asks:

"Has the Mexican Church in every reasonable way demonstrated its fitness for independence?" . . . . "Again, does there seem to be such a field in Mexico as to call for or even justify the creation of an independent Church with three Bishops?" . . . . "If these three Bishops are commissioned and consecrated by the American Church, who is going to be responsible for their support?"

Each of these questions is considered by our contemporary, and the editorial conclusion given:

"Far better keep that mission as it is, or, as in the case of Brazil, give it one Missionary Bishop, than to undertake some greater work that we will be unable to prosecute to a successful finish." . . . . "Let us be very sure of our ground before we commit the Church to such an irretrievable line of action."

In this caution we must agree with our two contemporaries. The House of Bishops take upon themselves a very serious responsibility when they embark upon such lines of conduct without taking the Church into their confidence, and it cannot be forgotten that their mistake of twenty-five years ago was the result of just such secrecy, and that the evils attending that mistake, great as they were, would sink into insignificance beside a mistake that might be made in granting autonomy to the Mexican Episcopal Church prematurely.

Most earnestly do we plead for caution on the part of the Bishops.

RESERVATION A PRACTICAL NECESSITY.

THE Bishop of Fond du Lac well shows, in his annual address of 1900 to the Confraternity of the Blessed Sacrament, just re-published in pamphlet form, how untenable is the theory still advanced at times, that Reservation is unlawful as a mode of administering Holy Communion to the sick. We are surprised at times to hear the well-known passage from the Pastoral issued by the Bishops in 1895 quoted as though it embodied a declaration that such Reservation is unlawful. Not only does that weighty paper say nothing of the sort, but surely the well-known fact that in its final form the Pastoral was put on its passage in the House of Bishops (after amendments which cut out such condemnation which was contained in the original draft), on motion of the Bishop of Fond du Lac, who is well known to practise and authorize such Reservation in his Diocese, ought to be sufficient to show that no such condemnation was contemplated.

We are surprised that in the discussion of this subject the practical aspect of the case is so often overlooked. The Church expects that at Easter, for instance, every communicant shall receive the Blessed Sacrament. Now each average parish always has a certain number, perhaps from five to ten per cent. of its communicant list, which is unable by reason of sickness or other good cause to communicate in church on the great festival. In a parish of from five hundred to a thousand communicants, this means from fifty to a hundred persons.

Of course if we assume in the good old Protestant fashion that no great harm is done by depriving these people of what is "generally necessary to salvation," it is not strange that Reservation is not deemed necessary. But if we assume that it is really important for these people, though sick, to receive the Blessed Sacrament, what are we going to do about it?

In a parish where there are only one or two sick persons at a time, the office for Communion of the Sick can generally, without serious difficulty, supply the need, particularly in rural districts where houses are apt to be private and roomy. But to suppose that in a large city parish, ministered to by one, two, or three priests, who carry on their shoulders all the manifold activities of the parish, it can be within the range of human practicability, to repeat the private celebration at the bedside of each sick person in the parish, within the octave, or within any reasonable period beyond it, is simply absurd. It cannot be done. In practice, we never heard of a large parish in which it was even attempted.

Yet if weekly or even more frequent communions are spiritually helpful for the whole, will any one maintain that they are less so for the sick? And if we are burdened with a theory which must not only prevent weekly communions but even Easter communions, or any at all but the most infrequent, to the bed-ridden or house-ridden, is it not clear that the theory is one which is most harmful, if not absurd? Surely it can be little short of criminal to allow such a theory to come between the soul and its God, by making frequent communions for the sick impossible; and one of the most weighty of all the Anglican post-Reformation declarations, is that contained in the admirable language of Art. XXV. that:

"The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, BUT THAT WE SHOULD DULY USE THEM."

And how we can "duly use them" when we prevent them, by our absurd theories, from being brought to those who cannot "use" them in church, passes our comprehension.

The fact is, the idea that the reserved sacrament was not needed, dates back to those unhappy days when the weak, the sick, and the unfortunate, were simply dropped out of the Church's ministrations; the days when an Archbishop could preside at a Star Chamber council and without compunction could order the infliction of torture and pain; the days when the clergy of London, almost without exception, could flee in the face of an epidemic of the plague, with no thought of their duty to the afflicted ones of their flock. What wonder that such an age should not have required the Reserved Sacrament?

If, in actual practice, the sick are to receive the sacrament with any degree of frequency at all, Reservation is an absolute necessity. We challenge any who doubt this, to show one single parish of more perhaps than 500 communicants, in this country, in which the sick are communicated as often as once even in two months—let alone weekly—without the use of the reserved sacrament.

IN ANOTHER part of this issue, under the head "Education in China," will be found an interesting statement in reference to the condition of the work of St. John's College, our chief educational institution in Shanghai, China. An interesting article in regard to this work from the pen of Captain Alfred T. Mahan, U. S. N., has been published for circulation, in which Captain Mahan adverts in thoughtful language to the present day conditions in China which render educational work among the Chinese people a special need of to-day and at the same time an especially hopeful work.

"St. John's College," he says, "will not long be without rivals, probably with no distinctive Christian bias. Where that is the case, there is, as before suggested, no counteractive in the people themselves, as there is in Christian countries. To a mind convincedly Christian in belief, a distinctly non-religious education on Western methods, superimposed upon the Chinese habit of thought, naturally materialistic, is in a degree a calamity."

We believe that in this view he is distinctly correct, and believe every opportunity for an expansion of the work of the College should be encouraged by Churchmen at home.

The present opportunity is for enlargement of the building, which is required merely to accommodate those students who already apply for admission, many of whom pay in part the expenses of tuition; though as in educational institutions at home and everywhere, it is impossible that tuitions alone should be expected to provide for the proper maintenance of the work. The statement is made that $20,000, in addition to $5,000 already raised among the Chinese, is required for this immediate purpose. We should wish that not only this amount might be promptly secured, but that beyond that immediate need there might be some such liberal donation made to the foundation as would constitute St. John's a centre of Western learning, adapted, as by long experience it already is adapted, to the Oriental mind, and creating for the foundation already so wisely laid, a structure worthy to rank with Harvard or Yale or Columbia or any of the best educational institutions of America, but without forgetting the missionary character which must be the first reason for the existence of the institution itself.

We sincerely hope that the matter may come to the attention of those who are able and willing to give largely, while yet abundant opportunity awaits those who are able to give but little.

WE CANNOT pass by without emphatic protest, the Order of Service printed for the consecration of the Rev. Alexander Mackay-Smith, D.D., as Bishop Coadjutor of Pennsyl-

vania. On the very first page of the Order it is declared:

"After the Prayer for Christ's Church Militant an opportunity to withdraw will be given to those who do not desire to remain until the end of the service."

This provision is not, as many interpolations in similar Orders of Service have been, simply extra-liturgical, but it is directly contrary to the whole framework of the Consecration office. Immediately before the Benediction it is distinctly provided: "THEN" [and not till then] "the Bishop shall let them depart with this Blessing." Not until after that point does the rubric declare: "Here endeth the Order for the Administration of the Holy Communion."

As we run back over the various Orders of Services at the Consecration of Bishops that have come to our notice, we cannot recall a former instance of so flagrant and unblushing a violation of the provisions of the Book of Common Prayer as this. It must be remembered that at the recent Revision, a great effort was made to introduce a similar rubrical provision into the Book of Common Prayer. The matter was long and carefully considered and debated, and then was advisedly defeated. The Church distinctly refused to authorize the presentation of such an "opportunity." She expects her children to come to her services, and *to remain until they are concluded.* The exceptional individual cases necessitating retirement for private reasons during the progress of a service, do not call for special rubrical attention. As well might one expect the introduction of a rubric providing for the case of one who may faint during the service!

We shall of course not follow unhappy precedents that have been set for abusive denunciation of individuals in cases of far less important deviations from the Church's order at Consecration functions. We gladly declare that we do not believe that either the venerable, but unhappily absent Diocesan of Pennsylvania, nor yet the Bishop of Albany, who acted as Presiding Bishop on the occasion, nor the estimable rector of Holy Trinity Church, were responsible for this violation of the Prayer Book office. Certainly we do not charge it upon the venerable Presiding Bishop of the Church, who has before this disclaimed any responsibility for lesser variations from the order of this Church, and whom no one would charge with this greater departure. We learn with pleasure—as indeed we should expect—that the Bishop of Albany, presiding, followed, not this amateur improvement upon our appointed Ordinal, but the Book of Common Prayer itself, and made no pause, or other suggestion of "an opportunity to withdraw" "after the Prayer for Christ's Church Militant"; and the eloquent and just testimonial of Bishop Potter to the Churchmen of Pennsylvania as "that rare constituency which has made the laity of Pennsylvania at once the envy and example of the whole Church," which sentiments we cordially indorse, was never better illustrated than by the fact, as stated in our report of the service, that few availed themselves of this surreptitious and unlawful privilege.

One more expression we must criticise, and that only because it is so flagrant a use of bad English, and is withal becoming so common among us; of course no principle being involved in the criticism. We read in this Order of Service:

"The Offertory will be for Missions in the Diocese of Pennsylvania."

When will we learn that that which may be applied to "Missions" is not an "Offertory," but an "Offering"? The Offertory is an act of worship; the act of giving something for the service of God. The *thing given* is the *Offering.* The *Offertory* is a constituent part of the Eucharistic office; the *Offering* is the thing offered. It is as impossible to devote the "Offertory" for Missions in Pennsylvania, as it is to devote the Invocation, or the *Sanctus,* or the *Gloria in Excelsis* to the same purpose. If it was the "offering" that was thus devoted to missionary purposes at the consecration function, we trust it was a liberal one.

We do not say that this expression is absolutely incorrect, for late dictionaries recognize it as a variation of the use of the term. We do say, however, that it is a linguistic barbarism, unworthy a place in ecclesiastical English.

The convenience of having a printed Order of Service for use in the pews will be superseded by the greater necessity to protect the Church's established order by forbidding the issuing of such bulletins, unless greater care is taken to insure that they be unexceptionable in character.

VERY weighty words are those used by the Archbishops and Bishops of the Church of Ireland, quoted this week by our London correspondent, in a Declaration made to the Synod on behalf of the whole number of the episcopal Bench, on the subject of the right use and the misuse of the term "Catholic."

"If we surrender our title of membership in the Catholic Church, and concede it to those only who accept the authority of a particular Bishop, we give up an important point in that faith which was once for all delivered to the Saints. . . . . To be a 'non-Catholic' is to be outside the Body of Christ; and to be described as 'not a Catholic' is equivalent to being described as not a Christian.'"

These are the unanimous words of the whole number of Irish Archbishops and Bishops; yet the Church of Ireland has been described as the most ultra-Protestant of any of the Anglican Churches.

Yet American Churchmen hesitate to take the one step which can alone prevent interested parties from describing our own Church, as Romanists now do, as "non-Catholic." The ancient Churches of England and Ireland are happy in being able to retain a legal name that is only geographical and therefore most scriptural. But while conditions in America no doubt prevent such an ideal designation from being ours, we surely might free ourselves from the opprobrium attached everywhere, among Churchmen at least, to the name Protestant.

It is interesting, in this connection, to observe that the Mexican Episcopal Church (which spurns and rejects the name Protestant) requires of her Bishops at their consecration, in her Promise of Conformity, a pledge

"to govern myself and the people of my District by the agreement entered into between this Church and the House of Bishops of THE CHURCH IN THE UNITED STATES OF AMERICA."

So are Mexicans ashamed to use the legal name of this Church, and we alone, the members of the Protestant Episcopal Church in the United States of America, are willing to use as our own a designation that would be indignantly rejected by any other portion of the Anglican Communion, or of the Holy Catholic Church throughout the world and through all the ages.

WE COMMEND the resolve of the conventions of the important Dioceses of Pennsylvania and Massachusetts not to interfere by resolution in the investigation of atrocities alleged to have been committed by our soldiers in the Philippines, except in the wise and careful language of the Bishop of Massachusetts, which was adopted as their own by the convention of that Diocese. It may be assumed that the American people are unanimous in desiring that a rigorous investigation should be made, and that all parties, be they generals or privates, secretaries or clerks, who have been guilty of crime or of barbarity in the conduct of the war, should be punished. It yet remains true that ecclesiastical bodies are not the best places for the discussion of these subjects, nor are civic responsibilities the purpose for which our diocesan conventions are called into being.

The present is a time for good citizens to suspend judgment on the acts of individuals concerning which only one side has as yet been told, while yet insisting, as citizens, that the whole truth be discovered and due punishment meted to those who may be found guilty.

BEYOND the limits of Philadelphia, the erection of a memorial to Mr. George C. Thomas in the form of a Tower added to the structure of the Church of the Holy Apostles in that city, will be of much interest. Mr. Thomas has united, as few ever do, a practical interest in the local with an equally practical interest in the general work of the Church. His services given to his parish have been only a suggestion of his valuable services to the Church at large. We ask that on behalf of the latter we may be permitted to join our congratulations with those of the parish of Holy Apostles, on the happy event.

ANSWERS TO CORRESPODENTS.

S. M. K.—(1) The American Episcopate consists, at the present time, of 60 diocesan Bishops, 8 Bishops Coadjutor, 17 domestic Missionary Bishops, 3 Bishops who have resigned (one being still in the missionary field), 5 foreign Missionary Bishops. There are 2 domestic Missionary Bishops-elect awaiting consecration and 1 other domestic and 1 foreign Missionary District vacant. Total (if all were filled) 97. Also 2 partially independent Bishops and 3 Bishops-elect, of Churches bearing relation to the American Church but not included in her organization.

(2) It is probable that the ratio of communicants to baptized parishioners is about 1 in 4 or 5, though there are no available statistics. That would give us a total strength of three to four millions.

J. G. S.—The only instance of an American Bishop who seceded to Rome is that of Bishop Ives of North Carolina, 1853, and he took with him none of the churches, congregations, nor communicants. It had no effect upon the Diocese or upon the Church at large.

ASCENSION DAY—A SONNET.

From out their sight—but soft, a seraph's song
Hymned forth, how glorious, Thou shalt come again
The happy-hearted blessed in Thy train,
To tread the earth where once was wrought such wrong;
To stand again where pressed the angry throng
Whose voices, passion-full, cried "Crucify,"
To reign as God where Thou as man didst die,
That through Thy death, Life should to all belong.

From out their sight—but when Thy Paraclete
All luminous made clear the precious light
Which shed its radiance o'er a world of sin,
The eye of faith beheld in bliss replete
Thyself upon our altars; by which sight,
We live, we worship, and the Vision win.

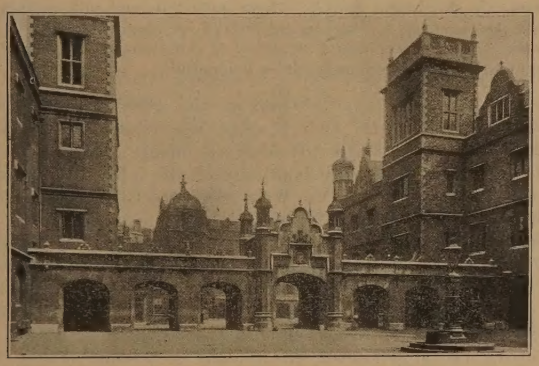
Western Theological Seminary, —Francis W. Wheeler.
Chicago, Ill.

LONDON LETTER.

London, April 22, 1902.

A SERVICE, as a farewell from the City and Cathedral of London to Christ's Hospital, or "Blue Coat School," now to be removed from its historic site at Newgate to Horsham, Sussex, was held at St. Paul's last Wednesday after evensong. Among those present in the crowded Cathedral were several Aldermen and members of the Court of Common Council, many "old Blues," and the boys at present in the School—to the number of 600. The service opened with the hymn, "O God, our help in ages past," and the concluding hymn was "All hail the power of Jesus' Name," the hearty singing of the vast congregation being led by the choir of Christ's Hospital. The Primate, who was the preacher, said that the school had done "great work for more than 400 years," had done "noble service, both to God and His Church, and to the country." In leaving its old habitation for what in some respects would be "healthier and freer conditions," no doubt much that was "fastened on the affections" of the school boys would "long be felt," no doubt there would be "a loss, as well as a gain." He thanked God that the English Public Schools, "with which the country had been supplied by the generosity of benefactors in times past," were "a great educational system"; and he was sure that those who made the best of their opportunities while at those schools would be "brought near to what was good and near to God."

Christ's Hospital, one of the most picturesque institutions of now fast vanishing Old London, where were bred such cele-



GRECIAN CLOISTERS, CHRIST'S HOSPITAL, LONDON.

brated "Blues" as Coleridge, Lamb, and Leigh Hunt, was founded as a charity school in the reign of Edward VI.—not, however, by that boy King, as vulgar tradition says, but by the citizens of London. Its site covers a portion of the original precinct of the famous Grey Friars' Abbey, founded by the followers of St. Francis in England in 1224, and destroyed by King Henry VIII. at the great pillage of the religious houses—the only remains of which above ground are the cloisters and garden. The great dining hall of Christ's Hospital, one side of which faces the "Hall Play" and is well open to view from Newgate street, might possibly, indeed, be taken by some persons of the type of Mr. Verdant Green for an antique pile and one of the buildings of the old Abbey, but it is really as modern as the year 1829. The Governors of the Hospital have already sold, under a special Act of Parliament of last year, an acre and a half of the site to the authorities of St. Bartholomew's Hospital (adjoining on the northwest), and very shortly the remaining four acres, whereon stand the principal school buildings, will be disposed of privately or by auction. It is averred that the sale of the whole site, which is worth at least £720,000, is necessary in order to pay for the new buildings at Horsham, and for the maintenance of the school there.

This year's session of the General Synod of the Church of Ireland—which was rather a memorable one—was opened in Dublin, April 8th, with a celebration of the Blessed Eucharist in Christ Church Cathedral, while on the evening before a special service in connection therewith was held in St. Patrick's Cathedral, Dublin. The Lord Primate (Dr. Alexander, Archbishop of Armagh) presided over the Synod in Synod Hall, where there was an attendance of 178 clergy and 190 laymen. His Grace, in his annual address, after referring to the report of the Representative Church Body, dealt with the subject of Church teaching "by rites" and "by a book"; and said that ceremonies must "conform to three conditions": they must be "authorized, intelligible, edifying." But having said that, it must be declared that "as Christianity in its essence is not ritualistic, so neither is it in its essence anti-ritualistic." It was well, therefore, to bear in mind that "what surprises and irritates old-fashioned people is not always Romanizing," but sometimes of "inestimable value." After recommending the *Church of Ireland Gazette* to the notice of the Synod as a newspaper which "kept pace with contemporary theology, and was impartial and not a party organ," the Primate proceeded to treat of the burning question of University Education in Ireland; in reference to which, if he spoke with the "polysyllabic reticence of an episcopal charge in the Georgian era," he would be "sorry to call himself Primate." Although the Irish Church Bishops, he said, were firmly opposed to the foundation in Ireland of a new denominational University, "they should not force themselves into the painful position of refusing in any way to meet their fellow-countrymen who called for a higher education in consonance with their religious scruples." Why should not the difficulty be boldly solved "on the basis of absolute equality for all?" Why should there not be two or possibly three "constituent colleges in one great National University"? At the conclusion of his address, the Lord Primate (says the *Times'* Dublin correspondent) was loudly cheered.

On the second day of the Synod there arose its liveliest debate on the following motion:—"That this Synod regrets the unsatisfactory character and dangerous tendency of much of the teaching in the Divinity School of Trinity College, Dublin." The proposer, a young Belfast layman and a member of the Church Association, read extracts from two of the text-books used in the School—*Introduction to the Creeds* (Maclear) and *Divine Library of the Old Testament* (Kirkpatrick)—in order to show that the students there were being taught views and doctrines which "their Reformed and Protestant Church rejected." Lord Justice Fitzgibbon, in an impassioned speech, urged the Synod not to discuss the question, but meet it with a direct negative. The Archbishop of Dublin thought that the Divinity School "fully deserved the confidence" of the Church of Ireland. The Provost of Trinity (Dr. Salmon) was of the opinion that the Synod "suffered fools a great deal too gladly." The Church Associationist, finally, was quite prepared to withdraw his motion, but this he was not allowed to do by the Synod, and when the motion was put, it was almost unanimously rejected.

A resolution (in amendment of one condemning as unsatisfactory the answer of the Standing Committee of the S. P. G. to the resolution of the General Synod of 1901) thanking that Society for their "very full and courteous reply," and expressing thankfulness "to be assured that the Society maintains the principles of the old recommendations," was put to the Synod and carried.

On one of the four days of the Synod, the Bishop of Cashel read the following declaration by the Archbishops and Bishops on the term "Catholic," the important pronouncement being drafted almost entirely by that Right Rev. Prelate:

"The Archbishops and Bishops call the attention of members of the Church to the increasing misuse of the term 'Catholic,' to describe, without any qualifying designation, that body of Christians only who acknowledge the supremacy of the Bishop of Rome. Members of the Roman Catholic Church are now commonly designated as 'Catholics,' while members of our Church, and others who hold all the doctrines of the Holy Catholic Church as defined in the ancient Creeds, are not infrequently described as 'non-Catholics.' This is not a mere question of 'names and words.' The Catholic character of the Gospel of Jesus Christ and of the society which He founded is one great feature which distinguishes Christianity from all other religious systems. Christ's Church is universal, or Catholic, in the fullest sense of the term; its mission is to all; its member-

ship includes 'all nations, and kindreds, and peoples and tongues.' If we now surrender our title of membership in the Catholic Church, and concede it to those only who accept the authority of a particular Bishop, we give up an important point in that faith which was once for all delivered to the Saints. So important was this point held to be in early Christian times, that belief in 'the Holy Catholic Church' was made an article of faith by those who compiled our Creeds. To be a 'non-Catholic' is to be outside the Body of Christ; and to be described as 'not a Catholic' is equivalent to being described as 'not a Christian.' It is probable that in many cases these terms are used thoughtlessly, without considering their significance and importance; but we cannot consent thus to narrow the Church of Christ, or to accept the position of aliens from the commonwealth of the Israel of God."

Apropos of the Birmingham Bishopric scheme, which, by the bye, is still likely to remain for some time to come in a state of inertia, the following letter, signed "Ignotus," has lately appeared in *The Times:*

"Although not a resident of the Diocese of Worcester, I have considerable knowledge of its wants and take a great interest in its welfare. As time passes I am more and more convinced that a division of the Diocese, by the formation of a separate see for Birmingham and its immediate neighborhood, is essential. I therefore have great pleasure in offering £10,000 towards this object, on condition that the additional sum required, which I suppose will amount to at least £100,000, be raised within three years from the present time. I should like to add that I am a perfect stranger to Bishop Gore, and am writing without his knowledge. Whilst admiring his many splendid qualities, I differ widely from some of his opinions. If any personal motive weighs with me it is the desire of seeing the ideal of Westcott, Lightfoot, and Benson realized. I am no millionaire, but wish during my lifetime to dedicate a large portion of the means with which God has blessed me to this good work. The condition attached to this offer is absolute; unless the necessary funds are provided before April 30th, 1905, the money will be given to other objects."

In the South Holmwood, Surrey, Ornaments Case, before the Chancellor of the Diocese of Winchester, wherein an application was made for the removal of a re-table, a metal cross, two candlesticks, and two flower-vases, and also for a confirmatory faculty, it was decreed that a faculty should issue for the removal of said ornaments. The Chancellor (Mr. Gore Browne), in giving his erastian judgment, considered that the particular ornaments were not illegal within the terms of the judgment of the Privy Council in the case of "Liddel *v.* Westerton," but, inasmuch as the ornaments had been put up in the church without a faculty, a confirmatory faculty could not be granted.

The new Canon Missioner of Truro, in succession to Canon Hoskyns, now vicar of Brighton, is the Rev. Gerald Victor Sampson, of Exeter College, Oxford, and since 1899 a member of the Diocesan Mission College of Gloucester. He was ordained deacon and priest in the Diocese of London, and after eight years' service as assistant curate at St. Barnabas', Pimlico, under the Rev. Alfred Gurney, he held in succession two incumbencies in the Diocese of Gloucester. Amongst others who warmly recommended him for the vacancy in the Truro Chapter was Canon Body.

At a recent meeting of the building committee of Truro Cathedral, it was decided to publish Sir Thomas Drew's report concerning the fractures in the bases of some of the nave piers, while it was also decided that "after hearing the views of the architect and contractor, and seeing the cracks in the piers have not increased during nine months, in spite of heavy weights being placed on the said piers, a removal of the bases be deferred." Sir Thomas Drew, in his report (which shows him to be in favor of a renewal of the fractured pier bases), says that "none of the great modern stone-built churches so revive the mediæval Cathedral of the thirteenth century as does Truro Cathedral"; while as to the failure of the bases, it was "due to the juxtaposition of stone courses of unequal magnitude which threw all the weight on a few points under the angles of a monolith."

Mr. G. F. Bodley, R.A., representing the Gothic school, and Mr. Norman Shaw, R.A., of the Classic school, have accepted the invitation of the Liverpool Cathedral building committee to act as their architectural advisers in the preliminary selection of architects and in the ultimate selection of a design for the proposed Cathedral. But it would seem that the scheme of a Cathedral for Liverpool can hardly be realized until the battle of the sites, which is still being strenuously fought, has been finally lost and won.

A very serious accident has befallen the Bishop of Peterborough. While out riding this day last week in the vicinity of Milton Park, near Peterborough, his lordship (Dr. Carr-Glyn) was thrown from his horse, and removed in an unconscious condition to Milton Hall, where he is still lying, without having fully regained consciousness. It appears that the horse, in cantering, overreached itself, and unseating the Bishop, rolled right over him; in addition to severe concussion of the brain, his right wrist being fractured. The last obtainable bulletin reads: "The Bishop continues to make satisfactory, though slow, progress." On Sunday, prayers, being requested, were offered for the Bishop at Peterborough Cathedral and the parochial churches throughout the Diocese. The King has several times telegraphed to Milton Hall messages of sympathy and inquiry.

J. G. Hall.

NEW YORK LETTER.

TRINITY Year Book for 1902, like all that have preceded it, relates a story of great activity and achievement. Most rectors put their personal remarks in the front of the book, but the Rev. Dr. Dix always puts his at the back. This year he records details of the memorial service to President McKinley, of the service on the millenary of Alfred the Great, and of the placing of the tablet to the Rev. Dr. James Mulchahey and the monument to Robert Fulton. The story of the statues of the four Evangelists in the tower niches is told, with illustrations, and the matter of the Anneke Jans "fable" is referred to. The rector mentions the difficulty that the old story about heirs of said Jans having been awarded vast sums, finds in dying, and reprints an opinion by Col. William Jay, clerk and counsel of the Corporation, saying he brings up the matter again in the hope of putting a stop to some of the frauds committed by attorneys in taking money from supposed heirs. Col. Jay says that the last trial by heirs of Jans took place in 1847, and, as all trials ever held have done, was decided in favor of the church. In rendering the decision, the Court said that it would be monstrous if heirs at that late day could succeed in an ejectment or other suit, after the defendant had had possession for one hundred and fifty years. Not only was this decision against the heirs, but since 1847 the courts have given short shrift to plaintiffs in these Jans cases. The author of the *History of Colonial New York* is quoted by the Rev. Dr. Dix, when he says:

"In view of the repeated decisions of the highest judicial tribunals and their publicity, any lawyer who can advise and encourage descendants of Anneke Jans to waste money in any proceedings to recover this property must be considered as playing upon the ignorance of simple people and as guilty of conscious fraud and of an attempt to obtain money under false pretenses."

Yet during the year covered by the reports in the Year Book just issued, one such attempt was made. The record shows that Trinity Corporation assists many institutions, including parishes. He mentions nine of the latter, as follows: St. Clement's, St. Peter's in West 20th street, Holy Apostles', St. John the Evangelist's, St. Philip's, St. Andrew's, St. Mary's, Holy Rood, and Holy Sepulchre, in Manhattan, and St. James', Hyde Park. The total number of causes helped is twenty-five, and the amount given them is $32,148. The vestry appropriated for parish purposes $49,523, and the collections and contributions throughout the parish amounted to $73,789, or a total of $155,461. So far as known, this amount is exceeded by only one parish in America, viz., St. Bartholomew's, this city. Trinity Church itself continues to maintain its supremacy in amount of gifts, its amount last year having been $32,189. Trinity Chapel comes next with $19,646, and St. Agnes' third with $11,410. There were in the parish last year 691 Baptisms, 460 Confirmations, 4,247 Sunday School and about 2,100 day school pupils, and 6,854 communicants.

Holy Rood Church is the prosperous parish at the extreme upper end of Manhattan island, fronting the Hudson river and far above Grant's tomb; the Rev. C. Morton Murray, rector. Members of Mary Washington Colonial Chapter, Daughters of the American Revolution, last week unveiled a tablet in the vestibule of the church in memory of Margaret Corbin. The unveiling was done by Miss Mary Vanderpool, regent. Margaret Corbin was the wife of John Corbin, a patriot in the War for Independence. He was in charge of a piece of artillery at Fort Washington when the fort was assailed by the Hessian troops. Margaret Corbin stood at her husband's side as he fired the gun. When he was killed by a rifle shot she sprang to his place and kept the gun in action until she was herself shot and disabled. After the war was over her brave services were

recognized by Congress. She died in 1800. The tablet reads:

To the glory of God
and
In patriotic remembrance
of
MARGARET CORBIN,
wife of JOHN CORBIN, artilleryman at
the Battle of Mount Washington,
November 16, 1776.
She stood by her husband's side during the
Hessian assault, and when he was killed she
served his gun until disabled by a severe wound.
Erected by
Mary Washington Colonial Chapter, Daughters
of the American Revolution.

On the feast of St. Philip and St. James there was a service of benediction in Grace Church, Orange, of the new choir and sanctuary, which form the Anthony Schuyler memorial. It will be remembered that the Rev. Dr. Schuyler was rector of Grace parish from 1868 to his death in 1900, at the age of 84, and was succeeded by the present rector, the Rev. Alexander Mann. This extension is a monument to the affection in which the late rector was held. It accomplishes at once a needed enlargement and an addition to the beauty of the interior. The work was done from designs by Mr. Hill, who was also the architect of the Alice Broome Memorial parish house which adjoins the church and which was recently opened. The nave of the church is a pointed tunnel vault in wood. The new chancel extends this nave to a total length of 140 feet, clearing the transepts of the choir stalls and organ loft, and increasing the number of sittings to 800. It is several feet wider than the nave, and the tunnel vault is developed into a graceful system of groined vaulting, with carved ribs, the polygonal choir being surrounded by an ambulatory. The choral service was rendered by a large choir under the direction of Ronald M. Grant, the choirmaster. In the procession were forty priests of the Diocese of Newark, the long line concluding with the venerable Bishop of the Diocese, who officiated. The Rev. Hamilton Schuyler of Trenton, a son of the late rector of Grace parish, was epistoler, and the Rev. J. H. Smith of the Good Shepherd, Hamburg, the oldest priest in the Diocese, the gospeller. The sermon was by the present rector, a brother of Bishop Mann and nephew of the Rev. Dr. Schuyler. He dwelt upon the characteristics of his uncle, which had made him so successful and beloved. These were, he thought, his belief in the power of preaching, his faithfulness as a pastor, and his broad humanity. The preparation of the sermon was to Dr. Schuyler the most important business of the week. At the close of the service there was luncheon in the parish house for the visiting clergy and other guests.

The Rev. Henry Barker of All Saints, Rosendale, is giving a series of addresses upon the Church. He began on April 21, and will conclude on May 16. Among his subjects are: "The Holy Catholic Church," "Was St. Peter ever the Head of Christ's Church?" "Is the Pope Infallible?" "The Real Presence," and "Why I am a Churchman." He announced as his purpose the setting forth to the people of his village an accurate statement of the doctrine of the undivided Catholic Church. Many who are not Church people have attended the addresses thus far, and some have responded to the invitation to hand in questions for answers.

There is a general upheaval in city choirs this spring. Many organists are changing, and as for soloists they are too numerous to undertake to chronicle. St. Thomas' made the change last Sunday from men and women, arranged on either side of the chancel behind curtains, and not vested, to a large chorus choir of men and boys, 53 in number. The organist and choirmaster is Mr. W. C. Macfarlane. The chancel is not yet arranged satisfactorily, but these changes will be made this summer. Plans are also in mind for a choir school, similar to that at Grace Church. Mr. William H. Purdy, late choirmaster at the Epiphany, goes to the same position at St. Matthew's, and the new choirmaster at the Epiphany will be Mr. S. Dyer Chapin, who comes from St. John's, Northampton, Mass. Zion and St. Timothy is to have a number of new people in its choir stalls. Holy Trinity, Brooklyn, has lost Mr. Dudley Buck, who goes to the famous Plymouth Congregational church, and there are in Brooklyn almost as many choir changes as in Manhattan.

Commencement at the General Seminary will occur in the week beginning Sunday, May 11th. On Sunday Bishop White of Michigan City will preach the Baccalaureate Sermon to the graduating class, which numbers 38 students this year, double that of last. The Alumni Association of the Seminary holds its annual dinner on Monday evening in Hoffman Hall at 7:30. On Tuesday morning the 13th, the alumni will have their annual meeting, and in the afternoon will occur the election to the vacancy which has existed for the last year in the department of pastoral theology. Commencement will occur Wednesday morning in the chapel of the Good Shepherd at eleven o'clock. Several Bishops are to be present, probably those of New York, New Jersey, Newark, if the venerable Bishop Starkey is able to come, Long Island, and perhaps the Coadjutor of Rhode Island and the Bishop of Michigan City. The senior Bishop present, will present the diplomas. The essayists are to be Mr. Phillips Cook, B.A., of the Diocese of West Missouri, on The Duty of Our Church to Our Own People, and Mr. William Hildrup McClellan, B.A., of the Diocese of Pennsylvania, on The Relation of Private Judgment to Ecclesiastical Authority. The degree of B.D. is to be conferred on the Rev. Messrs. Albert S. Thomas, N. T. Houser, E. H. Merriman, Chas. Judd, G. A. Carstensen, and P. O. Yamagata. Other degrees may be decided upon by the Trustees at the meeting on Tuesday, and it is possible that several of the Bishops elected at the recent meeting of the House of Bishops at Cincinnati and at the General Convention last fall, may be the recipients.

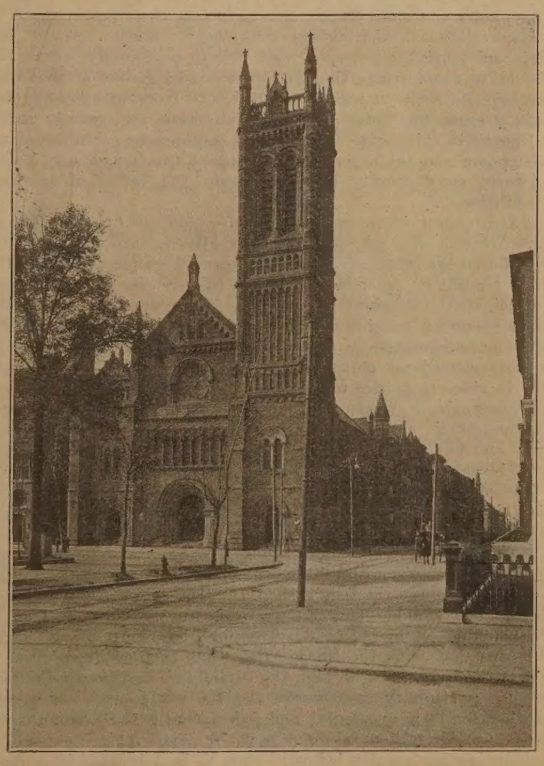
CONSECRATION OF THE BISHOP COADJUTOR OF PENNSYLVANIA.

ON THE feast of SS. Philip and James, in the Church of the Holy Trinity, Philadelphia, the Rev. Alexander Mackay-Smith, D.D., was consecrated Bishop Coadjutor of the Diocese. At precisely quarter past eleven the procession entered the church in the following order:

Vergers.
Parish Choir.
Vestry of St. John's Church, Washington.
Lay Members of Standing Committee, Diocese of Pennsylvania.
Lay Members of Standing Committee, Diocese of Washington.
Lay Deputies to General Convention, Diocese of Pennsylvania.
Clergy of the Diocese.
Visiting Clergy.
Clerical Members Standing Committee.
The Registrar.
Master of Ceremonies.
Attending Presbyters.
The Bishop Coadjutor-elect.
The Bishops.
The Consecrator.

The Bishop of Albany as Consecrator was, of course, the celebrant, the Epistle being read by the Lord Bishop of Ontario, and the Gospel by the Bishop of New Jersey.

Bishop Potter of New York was the preacher, his text being taken from St. Luke xii. 37, and his eloquent and fitting sermon was closed with a touching appeal to the candidate, that he



HOLY TRINITY CHURCH, PHILADELPHIA.

bear in mind how, in the great office to which he was about to be consecrated, the office of servant ought not to be lost sight of in, nor set aside for that of ruler. Fitting reference was made to the work of Bishop Whitaker, and the illness which prevented his presence at the service.

"The age that saw the institution of the Episcopate," he said, "was an age that was wonted to both paternal and monarchial forms of government, and that found little difficulty because of any political ideas or traditions, in accepting an office and an authority which in primitive, as in later ages, largely expressed them both. But when Episcopacy came to this land it came to a people who, whether they were Quaker or Puritan, Huguenot or Covenanter, had alike disowned and renounced traditions and polities of which prelacy, let us not refuse to-day frankly and fairly to admit, was a most unlovely and intolerant illustration. They were satisfied that, of whatever value or warrant Bishops had been in other lands and ages, they were not wanted, and with the democratic theories of a republic were wholly incongruous, here. Well, these non-Episcopal brethren

INTERIOR—HOLY TRINITY CHURCH, PHILADELPHIA.

have been working out their theories with untrammelled freedom, and with unwearied zeal, and wherever they have not re-created some respectable simulacrum of the Episcopate, the most candid and competent among them have unreservedly owned to its value and substantial necessity. By many ingenuities, and with clever substitutes, they have sought to meet that inevitable demand for an ultimate centre of authority, both executive and judicial, which the Episcopate alone can furnish.

"It is not the recognition, therefore, of its place in the religious mechanism of our modern life for which the Episcopate is waiting, I repeat, or need wait. Time with its inevitable re-actions is, day by day, more and more clearly demonstrating the error of those who in this, as in some other things, reformed too much; and the interesting and inspiring province, as I believe profoundly, of our age, is to be, to demonstrate the rare wisdom and genius of those who, when here its survival was threatened both from without and from within, rescued the Episcopate from extinction, and gave it back to the Church in this land. By no other mechanism is the reunion of Christendom and the organic upbuilding of the Kingdom of God in the world so distinctly brought within the realm of imminent probabilities. . . . . .

"A rare man, whose rarest gifts have made all of us on this side of the Atlantic who can recognize those gifts to love and honor him, being chosen the other day to an Anglican Episcopate, sought to unburden himself of an episcopal palace, in a remote and inaccessible rural neighborhood, whose maintenance and occupancy would greatly tax his resources, and isolate, and so abridge, his influence; but this most sane position was at once met with a vehement protest against the profane 'modern' who would surrender a notable historic monument, in order to utilize its proceeds for merely practical purposes! The Episcopate, it was urged, must maintain itself with a certain state, and pomp, and ceremony, if it were to maintain its influence; and to sacrifice these, was to belittle a great office, if not to degrade it. It is impossible to reflect, for one moment, upon the conception of that office which must exist in such a class of minds, without seeing, if no more, how far that conception has drifted from anything which we learn of it in the pages of the New Testament.

"The faith of earlier ages, whose loss we are some of us wont to deplore, must come back by means of the service and the sacrifice of earlier ages; and the true Bishop, the true priest, the true deacon, must be he not alone who can trace his lineage down by long and unbroken lines of hierarchical succession; but, most of all, he who can prove that with the lineage there has thrilled down from the heart of the Holy Ghost on high the Divine Life and the Divine Love! For such a Ministry the Church and the world alike are waiting, and when for their awakening and redemption it shall be multiplied, the dawn of the millennial glory is not far distant!

"My brother greatly beloved—soon to be a brother by a dearer and holier bond—to you, thank God, all this can have no strange or unfamiliar sound. As you must remember, this morning, you and I came first really to know one another when we stood side by side in a neighboring city, and strove together for God's least and, of their fellow men, oftenest forgotten ones. For nearly seven years you went in and out among them in prisons, in alms houses, in hospitals, and in the crowded homes of men, and won from all who knew your work—in fact, if not in name, the work of a city missionary—equal love and honor. Will you fault me if I say to this people, so soon to be your people, that, of all the various posts of usefulness and distinction which you have held, this gave you the best and highest training for your great office? Will my brethren, whether in your office as a priest, or mine as a Bishop, challenge me if I say that, greater than administrative capacity, greater than various learning, greater than pulpit power, greater than even the genius of leadership, in the Episcopate, is the heart of love and the hand of brotherhood which are alone the gift of the grace of Jesus Christ? I congratulate this Diocese that you bring to it those other gifts which I have named, in rare and high degree; but I congratulate it most of all for this, that, to serve and not to rule, to gird yourself and make the lowliest sit down to the Master's table, this will be your highest joy!

"This body soon to be your faithful clergy, and that rare constituency which has made the laity of Pennsylvania at once the envy and example of the whole Church, these wait to welcome you and to follow where you may lead. You bring here, as I am glad to remember, sympathies and aims that are larger than the mere officialisms of your office; and wider, a great deal, thank God, than the narrow circumferences of your episcopal jurisdiction. Do not be afraid either to exhibit or to exercise them! Jesus Christ has not called you to be a prelate to be carried about in a chair with peacock feathers waving over your head, but first of all a man, and then a man in Christ Jesus. Not always will your work be easy or interesting, not always free from criticism, misapprehension, or human antagonisms. But no matter! You know who has called you. You know who goes with you. You know who will show you the way. When one who once stood here as pastor of this people was called to be Bishop of Massachusetts, and I sent him my word of loving greeting, these

PARISH HOUSE, HOLY TRINITY CHURCH, PHILADELPHIA.

were the words that he sent back: 'My dear Henry, I thank you with all my heart! . . . I did not think I ever should be a Bishop! but who can tell? It seemed as if I had nothing to do but to follow, where the Leading went before.' And what was highest wisdom for Phillips Brooks, and for saints and martyrs and heroes all along, may well be yours and mine, my brother! We have nothing to do but to follow where the Leading goes before! May He who is the Leader make your way His way, and so a way of joyous service, till the glorious end!"

The Bishop Coadjutor-elect was presented by the Bishop of Washington, and the Coadjutor of Rhode Island; and the testimonials being called for, the Bishop of Central Pennsylvania read that of the Presiding Bishop, with Order to Consecrate;

that of Election was read by the Rev. H. M. G. Huff, Secretary of the Diocese; of Character and Fitness, by the Rev. I. Newton Stanger, deputy Registrar; Consent of Standing Committees by the Rev. Dr. Perry; Approval of Bishops, by the Bishop of Easton. The litany was said by the Bishop of Ohio.

While the candidate was being vested, the anthem was sung, "How Lovely Are the Messengers" (Mendelssohn), the offertory anthem being "How Amiable Are Thy Courts" (Florio). The offering was given to the work of Diocesan Missions.

The Rt. Rev. Dr. Doane, Bishop of Albany, was Consecrator, the designated assisting Consecrators being the Rt. Rev. Dr. Scarborough (New Jersey) and the Rt. Rev. Dr. Whitehead (Pittsburgh). The presenting Bishops were the Rt. Rev. Dr. Satterlee, of Washington, and the Rt. Rev. Dr. McVickar, Coadjutor of Rhode Island. Attending presbyters were the Rev. Cornelius B. Smith, D.D., of New York, brother of the Bishop-elect, and the Rev. Richard H. Nelson, rector of St. Peter's Church, Philadelphia. The Rev. Robert E. Dennison, rector of St. Timothy's, Roxborough, acted as Master of Ceremonies.

There were present and vested about 260 clergymen, including visitors, each parish of the city, at least, being represented. Nine Bishops followed the procession into the church, while ten were in the line at the close of the service.

Although a printed notice appeared upon the "Order of Service" that an opportunity would be given after the Prayer for the Church Militant, for those persons to withdraw who might not desire to remain until the end of the service, it was noticeable that of the vast attendance, but very few left the church; and that the celebrant made no pause. Only those within the chancel received.

There was no attempt at an elaborate musical service; but an impressive dignity permeated the whole atmosphere; and the large procession entered and left the church without a flaw being noticed in the arrangements.

After service, a luncheon was tendered to all of the clergy at the Aldine Hotel, at the conclusion of which an opportunity was given them to greet the Bishop Coadjutor.

Bishop Mackay-Smith is the seventh Bishop in, and the sixth consecrated for, the Diocese of Pennsylvania in a period of one hundred and fifteen years—Bishop Whitaker having been translated from a missionary jurisdiction; and of the seven Bishops, five have been elected as Coadjutors; and all, excepting Bishops White and Whitaker, were consecrated in Philadelphia, three of the services being in old Christ Church.

Mrs. Mackay-Smith and daughters, Mrs. Rixey and Mrs. Rayburn, the members of St. John's (Washington) vestry, Chief Justice Fuller of the U. S. Supreme Court, and others from Washington were present at the service. The Rev. Dr. Wm. R. Huntington of New York was in the chancel.

DR. OLMSTED CONSECRATED IN DENVER.

A NOTABLE event took place in the city of Denver on the first day of May—the feast of SS. Philip and James—when the Rev. Charles S. Olmsted, D.D., was consecrated Bishop of Colorado, as successor to Bishop Spalding, who died in March last. For the reason that never before had a Bishop been consecrated in Colorado, the announcement awakened a widespread interest among all classes, and many commendations were passed upon Dr. Olmsted for having selected Denver instead of one of the Eastern cities as the scene of his investiture.

On the morning of the day mentioned, Holy Communion was celebrated at an early hour in all of the churches of Denver, when special prayers were offered for the new Bishop. The consecration took place in the Cathedral of St. John, which building has the greatest seating capacity of any of the Denver churches. Promptly at ten o'clock in the morning the service began; the approach of the procession from the crypt being heralded by an outburst of music from a large orchestra, which rendered the "War March" from Mendelssohn's Athalia. The procession moved up the nave to the music of hymn 491, "The Church's One Foundation," in which a congregation of 1,800 persons joined with inspiring effect. The Rev. John H. Houghton, rector of St. Mark's Church, Denver, was master of ceremonies, to whom it was due that the entire ceremonial was effected without confusion. Bishop Tuttle of Missouri was the Bishop presiding, under appointment of the Presiding Bishop. The other members of the commission appointed to consecrate were Bishop Hare of South Dakota and Bishop Leonard of Salt Lake, but Bishop Hare was unable to be present, and his place was taken by Bishop Johnston of Western Texas. The presentors were Bishop White of Michigan City and Bishop Taylor of Quincy, and the preacher was Bishop Coleman of Delaware. The attending presbyters were the Rev. James F. Olmsted of Burlington, N. J., and the Rev. Herbert J. Cook of Conshohocken, Pa. Dean Hart of the Cathedral acted as deputy Registrar. Bishop Williams of Nebraska sang the litany. The examination of the Bishop-elect, by Bishop Tuttle, was made reverently and with deliberation, the robust voice of the venerable Bishop of Missouri adding much to the solemnity of the office. The Bishops who actually took part in the imposition of hands were those of Missouri, Salt Lake, Delaware, Coadjutor of Nebraska, Michigan City, Western Texas, Laramie, Quincy, and Arkansas. A handsome pastoral staff was presented to Bishop Olmsted immediately after the laying on of hands.

Bishop Coleman took for his text the words of our Lord recorded in the 15th chapter of St. John's Gospel: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." He showed the divine origin of the commission thus given, and the necessity of such origin and authority in order that the recipients should possess a power beyond themselves, superior to themselves, with which to spread the newly-organized Church, and to transmit their authority to their successors. He depicted with fine effect the nobility of the office of Bishop; taking the position that such officer is first a Bishop in the Church of God, and secondarily a Diocesan. With much warmth he urged that the ministrations of the Church be taken to those who are scattered and isolated, and not ordinarily within the reach of regular parish work. These souls, said he, are just as precious as those who are habitual recipients of the Church's benefits, and they are grateful for the opportunity of being sought and cared for. If Bishops did not realize that their mission was from God, they would find it much harder than it always is to be brave and patient and constant in the discharge of the manifold duties devolving upon them. The difficulties, the sorrows, the terrors, that surround them could not possibly be met except as they realized the gracious words: "Ye have not chosen Me, but I have chosen you." At the present day, when organized Dioceses are necessary for the proper administration of a given territory, it behooves everybody to cultivate the diocesan spirit as contradistinguished from the parish spirit. The Diocese is the ecclesiastical unit, and parishes are only fractions of this unit. Churchmen should consider themselves first as members of the Diocese and then as members of the parish. We may say that the leading and most forcible argument of the preacher was connected with his denunciation of the parish spirit—in the sense that the parish bounded the entire horizon of a Churchman's work. He hurled withering scorn at the sin of parochialism, showing how it dwarfed and stifled a true conception of Churchmanship. There could scarcely have been a more bitter arraignment of the little parish spirit so much in evidence in the Church to-day. In this connection he urged the duty of a hearty support of the new Bishop, and coöperation with him. It was not a question whether a person "liked" the Bishop or not; for the Bishop is entitled to loyal support by reason of his authority and responsibility, regardless of his personal relations with some who may not fancy him.

Among the visiting clergy in the chancel were the Rev. Dr. Thomas Richey, Professor of Ecclesiastical History in the General Theological Seminary; the Rev. R. H. Cotton of Fort Worth, Texas; the Rev. F. B. Reazor of West Orange, N. J.; and the Rev. George C. Rafter of Cheyenne, Wyo. Nearly every clergyman of the Diocese of Colorado was present. Regret was expressed that the Rev. Father Byrne, the oldest priest in the Diocese, was unable to be present by reason of his great age, he being now in his 95th year. The musical features were conspicuously good. The entire service occupied three hours and a half, of which an hour was taken up by the sermon. It was exactly twelve o'clock noon when the hands of the consecrators were laid on Bishop Olmsted's head.

The day was a very happy one for Churchmen in Colorado, for it ushered in an era of advance in the Diocese. It is felt that a wise choice has been made in the new Bishop. He is in the prime of a vigorous manhood, ready and anxious to devote his entire energies to the upbuilding of the Church; while he finds the Diocese, both clergy and laity, united within itself, and ready to support him in every way. Already the Bishop has filled up the month of May with appointments, so that by the date of the next diocesan council, the first week in June, he will have made visitations in nearly every parish and will personally have met a great majority of the Church people of the Diocese.

CONSECRATION OF TRINITY CHURCH, WASHINGTON.

THE Fourth Sunday after Easter, when the jubilee of Trinity parish began, was a brilliantly beautiful day, and the services, as already outlined in these columns, were full of interest and beauty. They began, of course, with an early Celebration, and there was a second at 11 o'clock, when the subject of the sermon, by the Rev. H. Fields Saumenig, was "The Communion of Saints," the day being specially devoted to the commemoration of the departed. There were white flowers upon the altar, and other decorations throughout the church, and the music at this and the following services was very beautifully rendered by the vested choir, under the direction of Mr. Kirkpatrick, organist and choirmaster. At the afternoon choral service, conducted by the rector, the Sunday School was present, and the Rev. Charles E. Buck, rector of St. Paul's, Rock

TRINITY CHURCH, WASHINGTON, D. C.

Creek, parish, preached from the text "What mean ye by these stones?"—tracing the relation between the material and the spiritual Temple. There was again choral evensong at a later hour, and a sermon by the Rev. Thomas J. Packard of Rockville.

The social features of the week's festivities were very enjoyable. Before the reception to the Bishop and clergy a number of addresses, historical and congratulatory, were delivered in the church by city and visiting clergymen, after which the guests were entertained in the parish hall. The reception to the laity, on Wednesday evening, was also a very pleasant occasion. The rector presided, and introduced, first, Mr. Meloy, the oldest member of the parish, who gave an historical sketch of it from its beginning. Amongst others who spoke was the Rev. E. H. Ingle of Baltimore, who said he was a Trinity boy, and had attended its services from the time he was four years old till he was ordained. A letter from a daughter of the Rev. Dr. Clement C. Butler, a rector many years ago, was read, in which interesting anecdotes heard from her father were given, and so, from these and other sources, reminiscences of the past mingled with the joy of the present.

REV. R. P. WILLIAMS.

The Rev. Richard P. Williams, the present rector of Trinity, was born in New Orleans, August 24, 1855. He was graduated in New York in 1874, and engaged in business in that city till 1890, when he went to Richmond, Va., where he studied for orders, and was ordained deacon in St. Paul's Church in 1893. He remained as assistant in that parish till he became rector of the Church of the Holy Comforter, Montgomery, Alabama, in 1894, whence he was called to Trinity in 1897. Mr. Williams very soon took a prominent position among the clergy of Washington. Full of zeal and activity in his own parish, he is also widely known for his enthusiastic devotion to the missionary work of the Church. As Archdeacon of Washington he has done much to increase interest in diocesan missions, especially in behalf of the colored race; and in his parish house he has established a bureau of missionary information, and the beginning of a missionary library, for the benefit of the Diocese at large. He is district secretary of the Board of Missions for the middle states, and also chairman of the board of examining chaplains of the Diocese, and he was a member of the last General Convention, having been elected as alternate for the Rev. Dr. Elliott. In the success of his effort for the consecration of his church, he has the warmest congratulations of his many friends.

PARISH FINANCES.

WITH reference to the editorial in THE LIVING CHURCH for April 26th, entitled "On Parish Finances," a correspondent at Christ Church, Moline, Ill., makes explanation, as invited, of the pledge system as inaugurated in that parish this spring. As in many another parish, the increase in parishioners had not brought about a corresponding increase in those making pledges according to the system of weekly pledges redeemed through the offertory. In two years the list of communicants had increased from 38 to 86, while the number of pledgors remained unchanged at 14.

A system was thereupon inaugurated, of which the following is a fac simile of the pledge with annexed coupons:

CHRIST CHURCH ANNUAL PLEDGE.

№ 200

Moline, Illinois, ... 190

For the purpose of defraying the current expenses of Christ Church, Moline, Illinois, for the year beginning April 1, 190.., I hereby pledge myself to pay to its Treasurer, the sum of ..... Dollars, $ .....

Paid on above pledge

April ...190 $ .. Oct .. 190 $ ....
May .....190... $ .. .. Nov ... 190 $ ....
June .190 . $ .. . Dec .. 190... $ ....
July. ....190... $ ..... Jan . 190 .. $ .....
Aug ... 190.. $ ..... Feb . 190 $ .....
Sept. .... 190... $ .. Mar 190 $ ...

in twelve monthly installments of $ ..... each, payable in advance; it being understood that if payment be not made to the Treasurer on or before the 10th of each month the amount due will be paid on request to the authorized collector

Signed: .....

RECEIPT COUPON. Christ Church, Moline, Illinois, Being for dues month of **March, 190..** Pledge No. 200 C. L. Desaulniers, Treasurer	RECEIPT COUPON. Christ Church, Moline, Illinois, Being for dues month of **Feb., 190** Pledge No. 200 C. L. Desaulniers, Treasurer	RECEIPT COUPON. Christ Church, Moline, Illinois, Being for dues month of **Jan., 190..** Pledge No. 200 C. L. Desaulniers, Treasurer
RECEIPT COUPON. Christ Church, Moline, Illinois, Being for dues month of **Dec., 190** Pledge No. 200 C. L. Desaulniers, Treasurer	RECEIPT COUPON. Christ Church, Moline, Illinois, Being for dues month of **Nov., 190** Pledge No. 200 C. L. Desaulniers, Treasurer	RECEIPT COUPON. Christ Church, Moline, Illinois Being for dues month of **Oct., 190** Pledge No. 200 C. L. Desaulniers, Treasurer
RECEIPT COUPON Christ Church Moline, Illinois Being for dues month of **Sept., 190** Pledge No. 200 C. L. Desaulniers, Treasurer	RECEIPT COUPON. Christ Church, Moline, Illinois, Being for dues month of **Aug., 190..** Pledge No. 200 C. L. Desaulniers, Treasurer	RECEIPT COUPON Christ Church Moline Illinois Being for dues month of **July, 190** Pledge No. 200 C. L. Desaulniers, Treasurer
RECEIPT COUPON Christ Church, Moline, Illinois, Being for dues month of **June, 190** Pledge No. 200 C. L. Desaulniers, Treasurer	RECEIPT COUPON. Christ Church, Moline, Illinois, Being for dues month of **May, 190** Pledge No. 200 C. L. Desaulniers, Treasurer	RECEIPT COUPON Christ Church, Moline, Illinois, Being for dues month of **April, 190** Pledge No. 200 C. L. Desaulniers, Treasurer

This pledge has been circulated throughout the parish, and there is every prospect that there will be better results than through the former system. It will be observed that the pledge calls for the services of a collector after the 10th of the month in case the monthly amount has not already been paid, giving the opportunity to those who prefer to do so to make remittance to the treasurer direct.

The rector expects to employ a separate collector for missionary funds, and hopes to receive a special subscription from every baptized person, even the babies, within the parish. In this way, however small may be the individual contributions, there will be a certainty that the general work and the local work of the Church will go hand in hand, and the people will be trained that their duty to the parish is only part of their duty to the Church.

AT A RECENT service of a Lehigh Avenue Sunday School the exercises called for the children to advance to the altar and present their offering with an appropriate Scriptural text. The congregation were startled and the even tenor of the service slightly jarred by a little fellow who volunteered the text: "A fool and his money are soon parted."

Diocesan Conventions

PENNSYLVANIA.

(Rt. Rev. O. W. Whitaker, D.D., LL.D., Bishop.)

AT THE 118th annual convention, on Tuesday, April 29th, which opened with a celebration of Holy Communion, the sermon was preached by the Rev. Francis A. D. Launt, D.D., rector of St. David's Church, Manayunk, who chose his text from II. Sam. xxiii. 13.

After the service, and in the absence of Bishop Whitaker, the Rev. James DeWolf Perry, D.D., was elected President *pro tem.* The Rev. Messrs. H. M. G. Huff, and S. Lord Gilberson were placed in nomination for the office of Secretary, the ballot resulting in the election of the former. The Rev. Chas. L. Fulforth was appointed Assistant Secretary.

A brief address from Bishop Whitaker was read by the Chairman, as follows:

"Coronado Beach, Cal., April 8, 1902.—Dear Brethren of the Clergy and Laity:—As the time draws near for our annual convention my thoughts turn homeward with regret and longing—regret that I cannot meet with you, and longing for the coming of the time when, if God wills, I may again take up my work in the Diocese. Many years ago I wrote in the Bible which has since been on my table close at hand for reference, these words of Dr. Arnold, of Rugby: 'Above all, let me make my own personal work to keep myself pure and zealous and believing, laboring to do God's will, yet not anxious that it should be done by me rather than by others, if God disapproves of my doing it.' I have tried to live according to this rule, and whenever it may appear that the interests of the Diocese would be better served by transferring its administration entirely to stronger hands I believe I shall be ready to accept the transfer as cheerfully as I have welcomed the election of a Coadjutor. In perfect harmony with this, I am still cherishing the hope of being permitted to do much more active work in the Master's vineyard, and to begin it in the coming autumn. It is, indeed, a great deprivation that I cannot take part in the consecration of him whom I verily believe God influenced you to elect to be my helper, but this firm conviction that he is one whom God would have you choose consoles me in my absence from the solemn service of his consecration to the high office to which he has been called. The enforced retirement which has already continued nearly five months has brought me compensations, alleviating the keen disappointments which it has involved. Through the kindness of the Bishops of Delaware, Easton, Texas, Pittsburgh, Nebraska, and the Bishop Coadjutor of Rhode Island, all my appointments for Confirmation have been kept, and three ordinations have been held. I greatly appreciate this willing service. Much of it has been given at the cost of inconvenience and sacrifice, and I am profoundly grateful for it. The numberless manifestations of loving sympathy which my illness has called forth has kept my heart warm with gratitude, and the freedom from bodily pain with which it has been attended has made me continually thankful to the Giver of every good and perfect gift, with whom is no variableness, neither shadow of turning. Truly, God is good, and His mercies are new every morning and fresh every evening. Of this I am sure, however my inability to work may continue, or whatever may be its final issue. I rejoice to say in truth that while I am sorry to be absent from this Convention, I am confident that all its proceedings will be as properly and wisely conducted as those of any convention preceding, and I pray in faith the Lord will so direct you in all your doings with His most gracious favor and further you with His continued help that all you do may be begun, continued, and ended in Him, Jesus Christ our Lord.

"Your affectionate Bishop,

"O. W. Whitaker."

At the conclusion of the reading of the Bishop's letter, on motion of the Rev. Dr. J. D. Newlin, a resolution was adopted, by rising vote, conveying affectionate greeting to the Bishop, with prayer for his complete restoration to health and early return to the Diocese.

In the summary of statistics, the following facts are shown: Confirmation services number 149, at which 2,572 persons were confirmed. This number includes Confirmations by neighboring and visiting Bishops assisting during Bishop Whitaker's illness and absence. Lay readers licensed, 43; candidates for Holy Orders, including deacons who are candidates for priests' orders, 24; ordained, deacons, 11; priests, 3. Clergy received from other Dioceses, 15; transferred to other Dioceses, 11; deceased, 5; deposed, 3—number of priests in Diocese, 265; deacons, 13.

The report of the Board of Missions stated that the amount paid in by the eight convocations aggregated $15,539.76, a gain over the previous year. This report contained a resolution, asking the parishes of the Diocese to contribute during the coming year the sum of $18,000. The resolution was adopted.

SECOND DAY.

In making report of the committee on Parochial History, the Rev. Dr. C. Ellis Stevens made a strong plea for the sending of items of parish history, notable parochial events, etc., to the committee; and closed the report with the announcement that a plan for preparing a complete Diocesan History was being developed.

At 10:30 o'clock the order of the day was taken up, being the discussion of the report of the committee on Canons. The committee on Charters, through the Rev. Robert Ritchie, rector of St. James-the-Less, reported favorably on the charters of the Church of the Epiphany, Germantown, and of Trinity (Memorial) Church, Ambler; and approval of the amendment of the charter of St. Philip's, Philadelphia, providing for the division of the vestry into classes, electing one-third the number each year. A minute, read by Mr. J. Vaughan Merrick, upon the death of Mr. J. M. Aertsen, was adopted by rising vote, and a copy directed to be sent to the family.

Changes were authorized in the form of the annual parochial report giving the items of each communicant list with more of detail. A resolution calling for an official definition of "communicant," was lost; as was also a resolution, offered by the Rev. Dr. Upjohn, commending the announced intention of the President of the United States, to investigate and correct the alleged abuses in the Philippine Islands, "which cannot but become a reproach to our Government and to our Christianity."

The committee on Episcopal Stipend recommended the increase of the Episcopal Fund by means of bequests and gifts; and asked authority so to arrange the assessment account that a certain portion of it might be added annually to the permanent fund; which was adopted.

The Rev. Dr. Perry reported for the committee appointed at the special convention to notify the Bishop Coadjutor of his election, and the letter of acceptance was read before the convention. Dr. Perry then explained that the ecclesiastical authority of the Diocese was vested in the Standing Committee until October 1st next, and that the Bishop Coadjutor would remain in charge of his parish in Washington, until that date; that, when notified, the Bishop Coadjutor-elect asked if such an arrangement would be satisfactory to the Diocese, and was assured that it would be so. Dr. Perry stated that the stipend would not begin until then, and asked that any criticism of the action be visited upon the committee alone.

Report of committee on Elections and Roll-Call was discussed, and referred back; and a committee of five persons was appointed to consider and report at the next convention, if any method exists by which to compel the re-opening of the closed churches.

The elections of Trustees of the Diocese and of various funds were made. Mr. Ewing L. Miller was reëlected Treasurer of the Diocese; Mr. Lucius S. Landreth, Church Advocate; the Rev. Samuel F. Hotchkin, Registrar; and the Rev. Herman L. Duhring, D.D., and Mr. Moses Veale, delegates to the Missionary Council.

The balloting for members of the Standing Committee resulted in the selection of the following:

Clerical—The Rev. Messrs. J. Andrews Harris, D.D., James Haughton, Joseph D. Newlin, D.D., James DeWolf Perry, D.D., and Thomas A. Tidball, D.D. Lay—Messrs. John E. Baird, Richard C. Dale, W. W. Frazier, and R. Francis Wood.

Trustees of General Theological Seminary elected are the Rev. R. E. Dennison, and Messrs. J. Vaughan Merrick and A. R. Montgomery.

The 119th annual convention will be held in 1903 in the Church of St. Luke and Epiphany.

MASSACHUSETTS.

(The Rt. Rev. Wm. Lawrence, D.D., Bishop.)

THE 117th annual convention assembled in Trinity Church, Boston. The Holy Communion was celebrated, and the sermon was preached by the Rev. W. G. Thayer, Headmaster of St. Mark's School, Southborough. His text was "In Him was life, and the life was the light of men."

After the service, the business session was held in Trinity Chapel. The parishes of St. John's, Winthrop, and St. Andrew's, Ayer, were admitted into union with the convention. The Rev. C. H. Learoyd, treasurer, read his report, showing the receipts to be $7,321.91, and liabilities $6,098.53, leaving a balance of $1,223.38. The Rev. Dr. L. K. Storrs of Brookline read the report of the Standing Committee. The committee appointed to raise $100,000 for the new Diocese made their statement in detail. Mr. F. W. Hunnewell, the chairman, was highly praised for his noble efforts in this cause. The Rev. Dr. Donald, as well as the Rev. P. W. Sprague,

spoke at some length upon his labors last summer, and a resolution of thanks was passed, the delegates standing, when they voted.

Mr. A. J. C. Sowdon agitated the subject of a new diocesan house. The matter was finally dropped, as the time was deemed inopportune for any further consideration of this subject. The report of the committee upon changes in the rules of order was made by the Rev. C. W. Duane, and several verbal corrections were accepted. Lay representation was presented by the Rev. J. Cullen Ayer, Ph.D., and it provoked a long and interesting discussion. The matter of representation in proportion to the number of communicants in a parish did not seem to be a popular issue. The Rev. Dr. C. L. Hutchins, in a speech made of statistics, showed the unsatisfactory nature of its requirements, and the matter was finally placed in the hands of a new committee to consider the subject of mission churches not represented by lay delegates in the convention. The Sunday School Commission through the Rev. C. P. Mills, then made its annual report.

At three o'clock in Trinity Church, Bishop Lawrence delivered his annual address. Referring to the changes taking place in the Diocese, through the division, he touched upon four subjects.

He alluded to the compact character of the Diocese since division, and the necessity for strengthening the work that is yet to be done.

"For instance, there are in this Diocese communities that have an unnecessary number of Episcopal churches; there are other communities that sorely need more. There are communities where money and men should be poured in for a time, and then help should be withdrawn, and we should turn our advance force elsewhere. There is the great body of thousands of students who come to Boston for their education. Shall we allow them to go back to their homes with less faith or with more faith than they brought here? There are thousands of people from over the land who pass their summers on our coast. We have a duty to them. When our city churches have emptied themselves upon the beaches in August, shall we all agree to take a vacation from institutional religion, or shall we try in helpful and natural ways to follow up the people with religious influences? There are, too, the problems of the masses of our foreign people, some of whom under American influences and education are breaking from the churches of their home. Have we no duty there to try and hold them in the Christian faith? There is the obstinate fact that in some rural districts and villages in this eastern Massachusetts, the native population is degenerating. We are better able to meet these problems than ever before. Even though we have set off a new Diocese, we stand to-day almost equal in strength to the Diocese of which Phillips Brooks became Bishop only ten years ago. We are still fourth, if not third, in strength among the Dioceses of the Church. What I plead for is this: That in the beginning of our new life, while we sustain our parochial enthusiasm, we gain a larger conception of our work, and be kindled with a new spirit of devotion, that we expect of ourselves larger sacrifice, larger contributions of time and money, and that we all hold ourselves in greater readiness to respond to the call for the development of the Church in the whole Diocese.

"The Woman's Auxiliary has volunteered to support one woman missionary to be under the direction of the Bishop through the Archdeacons. The Methodists have seven such missionaries in Fall River alone. When shall we have a body of such noble women, bringing purity and light to the tenements of the city and the houses at the country cross-roads? This is only one of the many steps of advance that we might make. Last year this convention, at my suggestion, created a Sunday School Commission, to take up the whole question of Sunday Schools in this Diocese, their studies, methods, with a view to greater efficiency and unity. . . . . Of these Sunday Schools only twenty per cent. are supported by the parishes; about seventy per cent. are supported entirely by the offerings of the children; and one-half of these Sunday Schools naturally have no money left for regular gifts to Missions. Here we discover where our parochialism and indifference to Missions are cradled. Twenty per cent. only of the teachers have had training in teaching. Laymen are conspicuous by their absence as teachers and superintendents. There is no recognized excellent system of lessons, although there is improvement in that respect of late. Thirty per cent. of the Sunday Schools never see the inside of the church, except at Christmas and Easter; a large proportion report little or no active interest on the part of the parents in the children's work. . . . . .

PROTEST AGAINST PHILIPPINE BARBARITIES.

"During the past few months vague rumors and well-authenticated reports of cruel treatment of the Filipino insurgents by our soldiers have been passing through the press and mail. Within the last few weeks there have been made by responsible men, by soldiers and officials of the Government, statements of cruel and barbarous treatment of the natives by our soldiers, acting under orders of superior officers, of methods of warfare which are condemned by civilized nations and are contrary to the regulations of our army, such as have confirmed our worst fears and sent a shock of horror throughout the land. It behooves the Church to speak, and in the name of the Master and of humanity to utter her solemn protest. This in behalf of the Diocese I now do. Against the background of the splendid work that is being done by our Government for the education and uplifting of the Filipinos, these deeds take on a blacker hue. Great as may have been the provocation in some instances, hard as were the conditions, treacherous as may have been the enemy, this people, we believe, will not countenance cruel or barbarous modes of warfare with even an inferior people. Were we to do so, the worst punishment would fall upon ourselves in hardened natures and pitiless tempers. Condemned as such acts are by the people, I sincerely believe that they are even more keenly regretted and condemned by the rank and file of our army. For not only is the country's honor at stake, but their honor as soldiers is in jeopardy. Again I express my confidence that, regardless of party issues and questions of political policy, the members of our national Administration, who are more intelligent as to the conditions than we, are just as alert as any citizen in the land to get at the facts, and in the spirit, not of revenge, but of justice, mete out punishment upon the offenders; such punishment as will convince the Filipinos as well as the people of this country, that our work in those islands is not to degrade, but to uplift; not to kill, but to make alive.

"One mistake might be made under the pressure of an indignant people which would add disaster to shame; it would be the hasty and unjust punishment of men who had not been proved guilty. With witnesses and accused separated by an ocean and a continent, justice cannot be meted out in a day. We have, certainly I have, complete confidence in the justice, the humanity, and the courage of our President. Whether some of you have confidence in the other members of the Administration or not (I have), this President is the Administration. Patience, self-restraint, caution as to our accusation of men still on trial—these, it seems to me, are the qualities that we need just now, and a strong support of the Administration in its efforts to redeem the fair name of this nation."

At the afternoon session, the following persons were elected upon the Standing Committee (only one ballot being cast), the Rev. Dr. Chambrè declining to permit his name to be used:

Clerical—The Rev. Messrs. E. Winchester Donald, D.D., W. B. Frisby, D.D., J. S. Lindsay, D.D., and L. K. Storrs, D.D. Lay—Messrs. Charles S. Hamlin, Francis W. Hunnewell, Charles G. Saunders, and Arthur J. C. Sowdon.

Diocesan Board of Missions to serve one year:—The Rev. Geo. Alex. Strong, Quincy, Mr. Henry M. Lovering, Taunton.

Deputies to General Convention to fill vacancies: The Rev. A. St. John Chambrè, D.D., Rev. Leighton Parks, D.D., and Mr. Charles S. Hamlin.

Provisional deputy to fill vacancy, the Rev. Emelius W. Smith of Fall River. The Rev. C. H. Learoyd was reëlected Treasurer, the Rev. Dr. E. F. Slafter, Registrar.

The question of the Archdeaconry system was then discussed, and certain changes were advised, some believing that one Archdeacon giving all his time and thought to the matter would be better than to distribute the work among three clergymen, who were busily occupied with the cares of their respective parishes. The subject was placed in the hands of a committee of seven to report at the next convention.

A telegram of brotherly greetings was received from the Diocese of Western Massachusetts.

The convention was impressed with this resolution from the chairman of a Committee, the Rev. Dr. Parks, reporting upon the atrocities carried on in the Philippines:

"Whereas, It is solemnly charged that barbarities, condemned by all Christian people, have been committed upon the natives of the Philippine Islands by soldiers of the army of the United States; therefore be it

"Resolved, That we place upon record our abhorrence of such atrocious deeds, and in the name of the Diocese of Massachusetts we deny the responsibility of the American people for such criminal wickedness. Be it further

"Resolved, That we confidently rely upon the President of the United States, as a just and God-fearing man, to prosecute and punish those who may be found guilty of such atrocities and to prevent their recurrence anywhere within the jurisdiction of the United States.

"Resolved, That the Bishop be requested to send a copy of these resolutions to the President of the United States."

After some discussion, the Rev. Dr. Addison moved to substitute for this resolution, the words bearing upon this subject in the Bishop's address. The motion prevailed. The Rev. H. S. Nash was appointed preacher for the next convention, and the Rev. Augustine H. Amory, substitute. The sum of $50.00 was voted to the Registrar.

After the reading of the minutes and prayer, the convention adjourned, having completed its work in one day, for the first time in 35 years.

Laura Bridgeman, a deaf and dumb girl, when an inmate of an asylum in Boston, one day spelled out on her fingers the question, "What is the soul?" Her instructor answered her in the same mute language, "The soul is that which thinks, and feels, and hopes." Laura immediately spelled back, while a look of intelligence passed over her features, "And *aches* so." Ah! how true this is! Who has not known, however young, what "soul-ache" is? Remember the Gospel brings glad tidings of a cure for "soul-ache."—*Ch. S. S. Mag.*

Coleridge said: "In the Bible there is more that *finds* me than I have experienced in all other books put together—words for my inmost thoughts, songs for my joy, utterances for my hidden griefs, and pleadings for my shame and feebleness."

A CHAMPION OF THE FAITH—WM. B. CORBYN.

By the Rev. J. M. D. Davidson.

THERE passed to the rest and peace of Paradise, on last Good Friday, a grand and noble priest, whose services to the Church are perhaps not fully known to the present generation, and which some of those now living who were themselves participants in the battles that in an earlier day were fought for the Church's faith and Catholic heritage, will be glad to have recalled to their memory.

REV. W. B. CORBYN, D.D.

William Bestor Corbyn, Priest and Doctor, belonged to that generation of men of heroic mould in this country who first set forth and advocated the principles of the Oxford revival. In some respects he was among the very noblest of them all, for while some of them, frightened by the echoes they had awakened as the movement gathered force, modified their course or retired from the conflict, Dr. Corbyn remained staunch to the last. It is difficult to realize the ignorance and prejudice that prevailed a generation ago concerning some of the fundamental principles of the Church, or what it cost to bear, as any outspoken Catholic-minded man of that day did, the stigma of "Puseyism." It was just as the influence of the Oxford Movement had begun its leavening work in this country that William Bestor Corbyn came upon the scene of action.

The story of his life, if adequately told, would add a fascinating chapter to the annals of the American Church. The barest outline of it can be attempted here. He was born in Wyndham County, Connecticut, June 1, 1814, his parents being of English descent, and from a line conspicuous for services to the State, both in war and in peace. When a child, he removed with his parents to the Genesee Valley, in western New York, where he was brought up as a farmer's lad. At the age of 16 he taught a school in Monroe, N. Y. He attended Phillips' Academy in Andover, Mass., from 1832 to 1836, and went from there to Yale, supporting himself by teaching and by other labors at both places throughout his entire course. He graduated from Yale in 1839. Among his classmates was the present ex-Senator Dawes of Massachusetts. After his graduation from Yale he accepted a position as tutor in Phillips' Academy, continuing in that work for four years.

It was while there that his thoughts were directed toward the ministry of the Church. His parents were Baptists, and he himself during his college career had contemplated entering the ministry of that body. He was drawn to the Church, largely through the influence of his older brother, Almond David Corbyn, also a graduate of Yale, afterward, and for many years, a priest of great usefulness and wide influence in the Diocese of Missouri. William Corbyn was confirmed in 1843 by Bishop Eastburn of Massachusetts, and on St. Stephen's Day of that year was ordained to the diaconate, in Trinity Church, Boston.

Mr. Corbyn's earnest and candid nature would not permit him to enter the Church on terms involving less than the fullest possible understanding and acceptance of her teachings, and his scholarly instinct and inquiring mind led him to investigate carefully all the Church questions then coming into prominence. The result was that he embraced the principles of the Oxford Revival with enthusiasm and from the force of deepest conviction. It was a case of natural affinity and assimilation from the first, for he had very little aid or encouragement through local influences. He soon had an opportunity of showing his mettle. He was appointed to the temporary charge of St. Paul's Church, Boston, during a vacancy in the rectorship. Here he preached several sermons which disturbed the serenity of mind of the staid people of the parish, who began to smell "popery." Complaints were made to Bishop Eastburn, one of the chief charges being that Mr. Corbyn had advocated the weekly celebration of the Holy Communion! The enormity of this offense in the eyes of the complainants may be understood when it is recalled that it was but the year before, in St. Peter's parish at Ashtabula, Ohio, that the Rev. John Hall (grandfather of the Rev. Dr. F. J. Hall of the Western Theological Seminary) had instituted the first weekly celebration of the Eucharist in the American Church, and that up to this time but two or three priests in the entire country had followed his example. Bishop Eastburn remonstrated with Mr. Corbyn, begging him to be more prudent in his preaching. The Bishop's "admonition" seems to have been without satisfactory results, for he soon afterwards got rid of the young deacon by transferring him to Bishop Brownell of Connecticut, hinting to that prelate that Mr. Corbyn was "a dangerous man." Bishop Brownell, however, gave him work at once, and the following year, in November, 1844, he advanced him to the priesthood, Bishop Doane of New Jersey, preaching the sermon.

It is perhaps in place here to refer to the acquaintance which, during his brief stay in Boston, Mr. Corbyn made with Dr. George Shattuck and with Richard Henry Dana, Sr. The latter was a member of St. Paul's parish. It is a testimonial to Dr. Corbyn's forceful personality that at so early a period in his career, and in so brief a time, he should have so strongly attached to himself such men as these. The friendship in each case proved to be intimate and life-lasting. In the Doctor's private journal was found a record where he glowingly speaks of "walks and talks" with Richard Henry Dana I, of a drive with "R. H. D. II" (author of *Three Years Before the Mast*), and of a fishing excursion with "R. H. D. III." Among the Doctor's papers also was found an affectionate letter from the senior Dana, written at the time of his sister's death in December, 1876, and shortly before his own death. Mr. Dana was in his 88th year at that time.

Mr. Corbyn's work in the Diocese of Connecticut was in every way successful, and he built a beautiful church in one of the suburbs of Hartford. One incident which he relates of that period of his life is historic in its significance. He spent the Holy Week of 1845 with Arthur Cleveland Coxe, then rector of St. John's parish, Hartford. Mr. Coxe was then in fullest sympathy with the Church's revival movement, and he and young Corbyn proved congenial spirits. Such a thing as an early celebration on Easter was then unknown; but on that Easter morning the two men, at Coxe's suggestion, went to the church at sunrise and said an office together. But something must be done to give expression to the Catholic instinct, and Coxe burned some incense that he had brought, waving it before the flower-decked altar with reverent devotion. For some years there was a cordial friendship between the two men, though at a later period the sympathy between them became less strong and confidential.

In 1846, on the invitation of Bishop Hawks, Mr. Corbyn came to Missouri, and took charge of St. Paul's Church in St. Louis. His work there was along Catholic lines, and the services for that day were regarded as very advanced. One monument of his work there is a manual of devotion which he put forth with the approval of Bishop Hawks, which is a model of its kind. In the preface, the compiler expresses the hope that "these prayers may both prove an aid to devotion, and also excite a taste for larger draughts from those streams which make glad the city of God." As an addendum to this manual was set forth what the author calls "Plain Instructions Concerning the Catholic Religion," "for the benefit of such as desire that repose and peace which is nowhere to be found but in the bosom of the Catholic Church." These "Instructions" were afterward re-published in *The Church Eclectic,* and it will be recalled that they took ground marking what was then the very outposts of "advanced" teaching.

Dr. Corbyn was one of the first to advocate a change of name for "this Church." In this little Catechism, he asserts that the name "Protestant Episcopal" is only temporary and accidental, and that the Church will ultimately and generally be recognized by her true name "Catholic."

In 1848, at the earnest request of the Bishop, he assumed the headship of St. Paul's College, Palmyra, and continued with but one short intermission in charge of that institution for over 20 years. Under his management, the school became widely known and successful. Many of the staunch Churchmen of the Middle West received their training there under him. In 1871 he was called to the rectorship of the newly-organized Church of the Good Shepherd, Quincy, Ill., and after some hesitation as to his duty, he finally accepted. Here he inaugurated a really wonderful work, its influence being felt far beyond the confines of Quincy and of Illinois. He organ-

ized the first vested choir in the Mississippi Valley, and probably the second or third throughout the entire West, the first being at the Cathedral in Chicago. He instituted weekly and early celebrations, introduced choral services and altar lights, and fearlessly taught the sign of the cross in devotion, eucharistic adoration, and sacramental penance; and all with a wisdom and tact that attracted men, instead of repelling them.

Throughout the 30 years of his rectorship at Quincy, Dr. Corbyn continued in closest touch with leading minds of the Church, and often wrote strong and useful articles for the Church papers. One of the choice spirits of the later period of the Catholic renaissance, with whom he came into contact, was Ferdinand Cartwright Ewer. The occasion of their acquaintance was the publication in 1880 of a series of articles by Dr. Corbyn in *The Church Eclectic* (then edited by Dr. Gibson) on the "Use and Abuse of Holy Offices." One of these articles elicited from Dr. Ewer the following characteristic letter:

"Boston, July 20, 1880.

"*The Rev. Dr. Corbyn.*

"My dear Sir:—I believe all priests are supposed to be conventionally acquainted with each other; and so I, a stranger, make no apology for addressing you. But I have just finished reading your ecclesiastical article on 'The Abuse of Holy Offices,' and I cannot contain myself, nor restrain myself from crying 'Hail, Corbyn!' You are a τετράγωνος ἄνευ ψόγου.* It is splendid—it is a bold, brave trumpet-blast to summon together the friends of God for the truth. Would God we had a thousand, yea a hundred, yea ten outspoken men like you. But alas! there is only one Abrahamic man, here and there, to a thousand Lot men—mere compromisers.

"F. C. Ewer."

The two men never met personally, but they kept up a correspondence through life.

Dr. Corbyn had also an extensive acquaintance abroad, and kept in direct touch with the progress of affairs in the mother Church. When Sidney Faithorn Green was incarcerated in a London gaol for the Truth's sake, Dr. Corbyn raised a subscription among some of his friends in America, and sent it to the imprisoned priest, receiving from him a most feeling letter, thanking him not only for the contribution, but for the grateful sympathy and moral support of which it was the expression.

Dr. Corbyn went abroad twice, in 1866 and in 1888. On the first visit he met with the Rev. A. R. Webster, rector of Chatham, Kent, and formed what proved to be an acquaintance of life-long intimacy. He spent a day or two with Dean Burgon, and used to relate several charming incidents of the visit. He met Dr. Liddon at his home, and in the course of the conversation told him how he had given a copy of the Canon's lectures on *The Divinity of Our Lord* to a doubting friend of his in America, and how the reading of this book had fully satisfied his doubts and brought him to Baptism and Confirmation. Dr. Liddon listened with deepest interest, and replied:

"I am glad to know that anything I have written has proved of service to a fellow being; but," he added, with bowed head, "it humbles me."

On the occasion of Dr. Corbyn's second visit to England, he acted as Bishop McLaren's chaplain at the opening service of the Pan-Anglican Conference.

For many years Dr. Corbyn was principal of the Quincy high schools, committing a part of his parish duties during that time to an associate rector. This position in the Quincy schools he filled with marked acceptability. The high standard to which he brought the work gave character to the entire educational system of the city, and left a deep influence upon the lives of many hundreds of young men and women who were under his training in the school.

There are many phases of Dr. Corbyn's life and work that can be only touched upon here. Among his varied activities must be included a considerable amount of literary work, apart from his sermons (which were always models of pointed and forceful logic) and the ecclesiastical articles above mentioned. He was a profound student of the English classics, and his papers and lectures on Shakesperean lore and kindred topics were always masterpieces of criticism and analysis. Among his writings were many poems of great beauty and merit, which he was often asked to publish in book form, but his modesty prevented his undertaking the task.

His personal influence over men—especially young men—was marvelous. It is impossible to say how many priests now living or among those departed, were led directly or indirectly through his influence to seek holy orders, but they must number many score. Among them were his younger brother, Joseph I. Corbyn, now departed, and his son William, now a priest of the Diocese of Ohio.

The secret of his wonderful work and influence through the nearly 60 years of his priesthood, is simply stated in the words of Dr. Ewer, quoted above. He was truly "a complete man without guile." Strength and ruggedness of character, with highest mental culture, and with simplicity, sweetness, and purity of nature, were harmoniously blended in his make-up. He was as humble and unconscious a saint as ever lived. There was not the slightest striving after devotional effect, and yet he radiated an atmosphere of sanctity and devotion. His very presence was inspiring to faith and uplifting to the spiritual sense of those around him. His faith in God and in His Church was sublime and unfaltering; his love for the Master was the absorbing passion of his life. He seemed never to be without the consciousness of the divine Presence. His life was a constant walk with God.

It was but a few months before his death that he gave up the active work of his parish. The last weeks of his life were spent in much pain and feebleness, his beloved wife and daughter faithfully ministering to him to the last.

It could not be otherwise than that his end should be such as befitted a saint of God. If he had chosen the day of his departure, he would doubtless have desired that it might be Good Friday; and yet even then, in his humility, he would have exclaimed: "Now, God forbid; am I worthy of that?"

But it was not given him to decline the honor.

On Maundy Thursday he received the last rites of the Church. Throughout Good Friday he was privileged to share his Master's Passion; and at the hour of the evening sacrifice he went forth to be with Him in Paradise, and with Him to appear, "at the eternal Eastertide."

Till then, may the light of God shine upon his soul!

* "A square man without guile." Aristotle and other philosophers, it appears, used τετράγονος in this ethical sense, a "perfect" or complete man. Horace's *Teres atque rotundus* is somewhat similar in idea, though he does say "round," instead of "square." We sometime speak of an "all-round" man.

MISSIONARY BULLETIN.

NEW YORK, April 29.—Up to April 23d there is a gain in the contributions from parishes and individuals alone as compared with that date last year, of $51,000, and nearly 500 more parishes have sent offerings. A further increase in receipts from all sources of about $150,000 is required to meet all obligations to September 1st next. But it will be secured if every Churchman will do what he can to further this matter.

All told, to April 29th, so far as reported, 65 Dioceses or Missionary Districts in this country, representing 91 per cent. of the total asked for by the Apportionment Plan, have apportioned their quota to the parishes and missions, have appointed able committees to supervise the work of seeing that it is raised, or have (in a few cases) adopted other strong methods in trying to secure the offerings asked for from the Diocese; while eleven Dioceses and Missionary Districts (representing 6 per cent. more) inform us that their conventions will soon consider the subject. We have no doubt but what the remainder have already taken some action, or will soon do so, and will report what has been done.

EDUCATION IN CHINA.

ST. JOHN'S College, Shanghai, has for many years been one of the best educational institutions in any mission field. It has been enlarged several times, but has again outgrown its accommodations. When the new term opened in March there were 170 applicants for the fifty vacancies left by the graduating students. A new building has thus become absolutely necessary. It is estimated to cost, with the land, $25,000. Some of the Chinese friends of the College have taken up the matter with much energy and have already given and secured from other Chinese over $5,000 in the last three months. The following are some of the largest subscriptions:

Viceroy Liu Kwen-yi	$ 300.00
Viceroy Chang Chi-tung	300.00
Governor Ung of Soochow	1,000.00
Taotai Yuan of Shanghai	200.00
China Merchants' S. N. Co.	200.00
Captain Sah and his friends	300.00
Mr. Weng Kae-kah and his friends	300.00

Mr. Zung Tsung-kong and his friends..... 200.00
Mr. Tsu Pao-san and his friends..... 1,000.00

The Board of Managers of the Missionary Society naturally feels that such an evidence of interest among the Chinese should have an immediate response from the Church in this country. It has therefore appointed the following seven gentlemen as a committee with authority to place this matter before their fellow laymen and to ask them to give the $20,000 needed to complete the fund: Alfred T. Mahan, New York; George Wharton Pepper, Pennsylvania; James J. Goodwin, Connecticut; Gifford Pinchot, Washington; H. D. W. English, Pittsburgh; Edward P. Bailey, Chicago; John W. Wood, New York.

The Committee proposes to make the $20,000 necessary to supplement what has already been given in China, a gift from the laymen in this country for the education of laymen in China, and to offer many men the privilege of giving moderate amounts, instead of confining the giving to a few large amounts.

The Committee is known as the St. John's College Committee, and has its office with the Domestic Foreign Missionary Society, at 281 Fourth Avenue, New York. Mr. George C. Thomas, the Treasurer of the Society, is also Treasurer of the Committee.

Those in this country who know St. John's College are unqualified in their commendation of its work. Bishop Potter, when he visited the institution two years ago, spoke enthusiastically of

"the large wisdom and foresight with which everything had been planned and achieved. . . . . The boys and young men in the College seemed somehow to have lost that Chinese stolidity which is supposed to be their racial characteristic, and amid new light and a new atmosphere, to have found a new and nobler life."

So representative an educator and administrator as the Hon. Seth Low, shortly before his retirement from the Presidency of Columbia University, sent to the Treasurer of the Missionary Society $1,000 for the work at St. John's College, to be used at the discretion of the President. He was led to do this, he said, because of his conviction of the important and valuable work the College was doing for the cause of Chinese advancement and Christian education.

The Committee desires to inform Bishop Graves and Dr. Pott by June 1st that the necessary money is in hand, or has been promised, in order that the building operations may be begun during the Summer vacation. It will be interesting to see whether the men of the Church can provide the $20,000 needed as readily as the women of the Church last Winter provided the $15,000 for the new building at St. Mary's Hall, Shanghai.

HOW MOTHERS CAN HELP THE SUNDAY SCHOOL.

By Elizabeth Casey Bispham.

I HAVE often wished, since it has been my privilege to be a Sunday School teacher, that every one of my mothers could have been at one time in their lives, if only for six months, a Sunday School teacher; in that very short time they would have experienced the sensations of joy, sorrow, and utter discouragement.

What is the sensation of joy? It is this: I consider every man or woman who teaches a class in Sunday School, a privileged person. It is an honor to teach such a class. If a teacher thoroughly appreciates her position; if she comes to Sunday School filled to overflowing with her subject; she will be able to command strict attention, thus planting the blessed truth firmly and deeply in the hearts and minds of her scholars. That teacher has the honor of sowing the seeds of the Gospel to your children. She only has them about half an hour a week. *You* have them the rest of the week. How much time do *you* devote to religious teaching?

Now about the sensation of sorrow: The enthusiastic teacher, who works hard over her class, who comes Sunday after Sunday and sees the same children, just as soon as the lesson begins, settling themselves for a nap, or gaping their heads off, or punching their neighbors, or not paying the slightest bit of attention, feels as if her work was all in vain, and almost makes up her mind never to teach another year. Then again she takes a fresh start, and works all the harder!

Now, about discouragements. Here is one of them:

All good teachers realize how weak they are and how utterly they fail in no end of instances; for that reason they need help from the mothers. Alas! how few mothers work with the Sunday School teacher!

Please let me tell you as briefly as I can, how mothers can help us. Allow me to run the Sunday School alongside of the day school, either private or public, and you will soon see how much time and interest you give to the one, and how painfully the other is neglected by the majority. When you enter your child at day school, what is the first thing you do? You go to the school, see where your child is to be instructed, meet the teacher, etc.

How is a child entered at Sunday School? I am very glad to say, some mothers have come themselves, and I was only too glad to shake their hands, and also to get a good look at them, because in that short time you can readily size up a person. If a woman is interested and asks all sorts of questions, you feel pretty sure that you will have an attentive pupil, and she will back you up in all you do and say to her child. Then again, if a mother brings her child and simply plumps her down and departs, you know you have a hard road to travel with that child. The majority of children are brought by other children, and you never lay eyes on the mother until you call.

Now, about *Punctuality* and *Attendance:*

The whole house revolves on a pivot, the pivot being breakfast *on time,* because the children have to be *on time* for school; school begins at nine sharp, and they are obliged by rule to be there a few minutes before, otherwise you are sure to hear from the teacher, and of course the late comers are marked. How is it with the Sunday School? Really, you would laugh if you knew all the ridiculous excuses that mothers give. A few will suffice: Dinner was late; company came for dinner, etc., so my child could not help being late. Why is it that a house can't be managed on Sunday as carefully as on week days? Or do all the clocks conveniently lose time? If a child can get to Sunday School at 2:45, there is no excuse for its not getting there at 2:30 when School begins. Fifteen minutes makes all the difference in the world to the teacher, and surely at your end of the line it can't be much.

Attendance: Nothing short of illness or badly inclement weather should keep children from Sunday School. You would not dream of keeping your child away from day school for a trifle.

You want the child to stand well, and win the prize! If he is indolent, you work *and* work to make him ambitious. Do you do that for the Sunday School? I fear not!

Many and many a time I have followed up my absent scholars, and found they were away because mother had a friend visiting over Sunday, or Grandma came to dinner, or they all went out of town for the day. Mothers, is that right? Are you honest with your children? How can you expect them to be interested if you keep them away from your Sunday School?

Now about the lessons:

I have some mothers in my class (and I wish all the mothers in the world were like them!) who are deeply interested. They don't wait till Sunday morning to teach the children their texts. As soon as the little ones come home, they ask all sorts of questions about the lesson, and Monday night, after looking over the day school lesson, the text for Sunday is *also* learned.

Day school and Sunday School go side by side all through the week; consequently the children are as much interested over their Bible lessons as they are over their geography lessons.

I have other mothers. Their children come Sunday after Sunday, and do not even pretend to know the text, much less to answer review questions. Here are some of their excuses: "Mamma could not be bothered." "Mamma hasn't time." "Mamma says she teaches our lessons all the week and is tired by Sunday." I could give you a hundred more examples, but these are enough to show you that with such mothers, what possible result can any Sunday School teacher expect, but failure.

During the year it is the duty of every Sunday School teacher to call on each member of her class.

Mothers, if you are not interested in what your children bring home, come and visit the class and see for yourselves what is being taught. Do it first from the sense of duty, and I venture to say that you will do it over and over again; and why? Because you will be thoroughly aroused and interested.

How good it is that, though new chapters go on with our life's story, people drop out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal. The true friendships and affections will all come in again, in the next volume. There is no *"finis"* at the end of Volume One, nor yet of Volume Two. Always to be continued, never to be concluded, are the life and love that are rooted in Jesus Christ. —*Maltbie D. Babcock, D.D.*

Helps on The Sunday School Lessons. Joint Diocesan Series.

SUBJECT.—The Life of our Lord and Saviour Jesus Christ.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland

AT THE FEAST OF TABERNACLES.

FOR WHITSUNDAY.

Catechism: Review. Text: St. John xvi. 7. Scripture: St. John vii. 37-45.

OUR lesson for Whitsunday, a lesson touching the Feast of Tabernacles, affords opportunity for careful study of the fact, that it pleased God to bring the new out of the old. How true this is as regards the ancient Feasts! They commemorated national mercies, already vouchsafed; but all the while they were typical and prophetic of evangelic blessings, yet to come.

The Hebrew Passover was merged into the Christian Easter. The commemoration of the delivery of one nation from the bondage of Egypt (Ex. xiii.) gave place to the commemoration of the delivery of the whole human race from the bondage of death, through the atoning merits and resurrection of "Christ our Passover, sacrificed for us" (I Cor v. 7). Could it have merely happened—was it not of divine ordering—that our Lord was crucified and rose again from the dead in the very week of the ancient Passover?

The Jewish Pentecost passed into the Christian Whitsuntide. The Holy Ghost came, by divine appointment, upon a day already sacred (Acts ii. 1-4). Pentecost, which for the later Jews commemorated the coming down of Jehovah upon Mount Sinai to give His people the Law (Ex. xx.), was chosen of God as the time when the Holy Ghost should come upon the Church, to shed abroad the love of God in the hearts of men (Rom. v. 5). The giving of the law converted the Jewish people into a nation; the gift of the Holy Ghost consolidated the disciples into a Church. At Pentecost the two loaves of first-fruits were offered before the Lord (Lev. xxiii. 17). Whitsunday brought the ingathering of first-fruits, souls of the redeemed, into the Church of Christ (Acts ii. 41).

The Feast of Tabernacles has many interesting points of contact with the Advent Season and Christmas.

At this appointed time the people left their homes, however comfortable, and for seven days dwelt in booths, temporary abiding places made from the boughs of trees (Lev. xxiii. 42). In this there was reminder of the wanderings of their forefathers in the wilderness (verse 43), and also, we may believe, of the transitoriness of all earthly things. The Christian season of Advent teaches the same lesson: "Here we have no continuing city" (Heb. xiii. 14); "the fashion of this world passeth away" (I. Cor. vii. 31).

The Feast of Tabernacles terminated the agricultural year, finished the harvest (of which the first-fruits had been offered on Pentecost), and marked the final ingathering (Ex. xxiii. 16). This again, on its spiritual side, reminds of what the Advent season bids us to expect with confidence: that final ingathering when He who came to save will return to judge; "the harvest is the end of the world, and the reapers are the angels" (St. Matt. xiii. 39).

Then too, during the Week of Tabernacles, God's ancient people filled their minds with great thoughts which centered in the coming of their expected Messiah. There were splendid ceremonies, later added to the celebration of this Feast, which recalled vividly the fact that in the Exodus God had dwelt with His people. The pouring out of the water (which we will later consider), reminded them of the Rock from which their fathers drank in the wilderness (Ex. xvii. 6; I. Cor. x. 4). The illumination of the Temple Court, on the first day of the Feast, reminded them of the pillar of fire, that symbol of God's presence, which guided and guarded His people in the desert (Ex. xiii. 21-22). Both these ceremonies Christ seized and drew to Himself, on this Feast of Tabernacles, when openly before the people He declared Himself to be The Water of Life (St. John vii. 37-38), and The Light of the World (*Ib.* viii. 12).

Do we wonder, therefore, that St. John at the beginning of his Gospel describes the Incarnation (the Christmas fact) in terms appropriate to the third of the ancient Feasts: He, the Son of God, the Eternal Word, "was made flesh and dwelt" (literally, *tabernacled*) "among us" (St. John i. 14). God with us; the Water of Life; the Light of the World! His Incarnation, a temporary banishment from His true home! The going forth of the Hebrew people from their fixed abode to dwell in booths, was indeed a striking figure of the Incarnation, by which the Son of God came from the Courts of Heaven, to dwell for a space in this outer world of misery and shame.

The key to the understanding of the lesson appointed for our present study, is a full knowledge of the Feast of Tabernacles and its bearing upon the Incarnation. In the midst of ceremonies which pointed back to the Exodus and forward to the coming of the Messiah, Christ openly declared Himself *to be* the Messiah. In the Temple, at the very hour when the Priests brought water from the Pool of Siloam and poured it forth by the Altar before the Lord, "Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink" (verse 37). There must have been something most solemn in His attitude, and most commanding in His voice, as He thus transferred to Himself that great figure of the Exodus: the Rock from which the fathers drank in the wilderness. He who had been before time was, who led and followed the fathers in the wilderness (I. Cor. x. 4), was now among men in the flesh, their God Incarnate. They were to drink of Him, not only for the satisfaction of their own thirst, but also that waters might flow from them to slake the thirst of others (verse 38).

The interjected saying of St. John (verse 39), is a reminder of the fact that this great promise of Christ, at the Feast of Tabernacles, would be delayed in its fulfilment until after Pentecost. The Rock must be smitten upon Calvary (Ex. xvii. 6). The Christ must rise from the dead, and return to the Father. Then the Holy Ghost would come; and all that had been won through the Incarnation, "the Water of Life freely" (Rev. xxii. 17), would be made good to men through the presence and power of the Divine Spirit. "This spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because Jesus was not yet glorified" (verse 39).

They who heard His words failed not to comprehend the greatness of the claim which Christ put forth at this Feast of Tabernacles. Some believed, saying, "Of a truth this is the Prophet (Deut. xviii. 15); others said, This is the Christ" (vv. 40-41). Many, however, withheld their faith, deceived, it would seem, by the belief current among the Jews, that Jesus was a native of Galilee, and had no claim to Davidic birth in Bethlehem (vv. 41-42).

Meantime, officers of the Sanhedrim had watched. They had come to seize the Christ (St. John vii. 32). But He was shielded by an unseen Arm, for His hour had not yet come. "His innocence disarmed them; the majesty of His discourse awed them;" and they returned with no excuse to offer for their failure, save this: We dared not touch Him, for "Never man spake like this Man" (verse 46).

ST. ANTHONY of Padua was a native of Lisbon, where he, at the age of 15, joined the Augustinian Order. After a few years he joined the Franciscans, and set sail for Morocco, but was obliged, through ill health, to return to Europe, and found his way to Assisi, where he found St. Francis, from whom he received permission to teach theology and preach. He became noted for his marvelous preaching, and his success in converting unbelievers. He died at Padua, June 13, 1231, at the age of 36. Several legends are attached to his memory—*e.g.*, his preaching to the fishes, after the heretics at Rimini refused to hear him, and the story of the heretic of Toulouse, who refused to believe in the presence of Christ in the Eucharist "unless my mule leaves his stable to adore It." St. Anthony is invoked by those who seek to recover lost property, and there is a thriving business done in France, at the present day, in connection with the cult of St. Anthony of Padua.—*Church Times.*

Mainly About People tells this story about the much venerated and saintly Bishop of Lincoln, Dr. Edward King, now advanced in years and somewhat infirm. He had recently been visiting Bournemouth for his health. After resting one afternoon on a seat on the parade he desired to move, but found some difficulty in rising. A kind-hearted little girl of the town was passing, and, noticing his difficulty, ran up, saying: "Oh, let me help you!" Dr. King gave her one of his sweet smiles and said: "You're a dear little maiden, but I don't think you're strong enough." "Why, bless you sir," was the reply, "I've often helped up daddy when he was a sight worse drunk than you are!"

Correspondence

All communications published under this head must be signed by the actual name of the order. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

GARBLED QUOTATIONS.

To the Editor of The Living Church:

THIS extract from a New York paper so aptly illustrates the need of care in making quotations and the very false impression gained when words are torn from their context, that I cannot refrain from sending it to you:

"An English paper gives an amusing instance of how far the modern advertiser of books is willing to go in his anxiety to create a boom.

"A book was advertised by means of several extracts from newspapers, of which one ran as follows: 'Mr. So-and-So's book is the book of the season.' To this extract was appended the name of a well-known literary paper. On reference to the paper, however, it appeared that 'for ungrammatical rubbish, and a total disregard of the principles of writing, Mr. So-and-So's book is the book of the season.'"

This style of quoting is not confined to the press man of a publishing house. There are others whose excuse (if there can be any excuse) is not so reasonable.

Newark, N. J. H. P. SCRATCHLEY.

CHARITY NEVER FAILETH.

To the Editor of The Living Church:

AS AN apposite instance that charity is proof against all natural repugnance, the rector of the (R. C.) Church of St. James, 38th and Chestnut streets, Philadelphia, like a fount of generosity ever flowing, offered to the rector of our Protestant Episcopal Church of the Saviour, the commodious, beautiful, and well-equipped St. James' Hall, as one who saw in the destruction of our splendid church by fire only our Lord who had "not where to lay His head."

The Rev. Dr. Bodine and the vestrymen would have accepted this offer had not the trustees of Drexel Institute made a similar offer with less inconvenience to them than to the Roman Catholic rector. St. James' (R. C.) Church is half a block from the Saviour, and is a most inspiring Gothic edifice wrought in marble and white granite, the interior of which is magnificent. I enclose you a letter published in the *Times* to show our readers that in the city of Brotherly Love, charity joys to succor all. The letter is as follows:

"*To the Editor of The Philadelphia Times:*

"SIR:—The *Evening Telegraph* of recent issue contained a letter from some visitors from Atlanta, Ga., eulogizing the proverbial eloquence of the famous pulpit orator, Archbishop Ryan, and the magnificent music of the Catholic Church choir at Thirty-eighth and Chestnut streets. Will you permit a Protestant visitor from the Pacific slope to supplement the praise due to these really great exponents of sacred eloquence and devotional melody?

"Through the courtesy of the McKinley memorial committee we were present at the Academy of Music on the sad day of our late President's memorial services. Although the silver-tongued Beck and the great jurist MacVeagh spoke with all their famed eloquence, it was this Catholic Bishop whose brilliant oratory and seemingly inspired words caused us to exclaim that he was the man for such a memorable occasion. Nowhere in this land was ever martyred President's memory so fittingly commemorated as in your great Academy, crowded with a distinguished audience and with men of every creed and no creed, of every party and of no party. Philadelphia on all great occasions is preëminently the first in devotion and patriotism. Such music as we heard at 4 o'clock last Sunday at the Catholic church and such eloquence as I have described we shall never forget.

"SYLVESTER STEWART."

Yours truly,

Philadelphia. J. EMERSON.

THE PLACE FOR THE MITRE.

To the Editor of The Living Church:

APROPOS of mitres it has always seemed to me the strangest thing that a Bishop may have the figure of one emblazoned on his seal, embroidered on his robes, stamped upon his books and traveling bags, painted and carved on various places within his Cathedral, and yet he may not or will not wear the mitre itself upon his head, where it belongs.

We are unable to understand why our shepherds wear the pectoral cross and leave mitre and crook to look down upon us in wooden solemnity from over Cathedral doors.

Omaha, Neb., D. J. SCANNELL-O'NEILL.
St. Mark's Day, 1902.

"CATHOLIC" NOT A PARTISAN DESIGNATION.

To the Editor of The Living Church:

AS a reader of THE LIVING CHURCH for many years, may I venture to protest that, in the opinion of many, it is high time to drop the name "Catholics" as distinguishing those who hold what are known as "ritualistic" or "High-Church" views, from those who hold what are known as "Broad" or "Low-Church" views? If you or I are Catholics at all, we are so by virtue of our membership with the Catholic Church and by our acceptance of the Christian Creed, and entirely irrespective of any views we may hold about matters non-essential. To me, at least, the word, as used in a partisan sense, is most offensive.

AUSTEN F. MORGAN.

[So far as THE LIVING CHURCH is concerned, we have always declined to speak of "Catholics" as of one school alone in the Church, and have always deprecated the practice by others. Our own use of the word is that stated in the Milwaukee Memorial presented last year to General Convention, wherein it was declared that the term Catholic "is a name historic, comprehensive, free from partisan construction" . . . . . "wholly free from any partisan bias and is so inclusive as to embrace every degree of loyal Churchmanship which is found within this Church."

We are obliged, for want of a better term, to use the phrase "Catholic Churchmen" to designate those who desire the larger expression of the inherent Catholicity of the Church, alike in her title, her services, and her mode of thought; but this is a secondary use of the term, justifiable by history. For the Church as a whole was always, from very early times, termed Catholic; but as applied to individuals, the term was used as the antithesis of *heretic* or *partisan*, a Catholic being one who remained loyal to the Catholic Church.

The primary use of the term thus applies as a designation of the Church; only in its secondary sense does it apply to individuals, and as such it includes all who are loyal Churchmen.—EDITOR L. C.]

DO NOT criticise everything which others propose to do. Possibly you are not a leader yourself. That may not be your work in life, though whatever is your work may be just as important. But if you are not to lead, just let someone else do it. Probably there was never a perfect plan devised by man; but a poor plan well worked will accomplish more for men or a cause than a good plan poorly worked. If the plan of your brother does not altogether commend itself to your mind, do not seek to kill it or throw obstacles in the way of it to defeat it, but if the object is good, help some to accomplish the end which is sought. Everybody does and should despise the "dog in the manger."—*Exchange.*

"MANY years ago," says Oliver Wendell Holmes, "in walking among the graves at Mount Auburn, I came upon a plain white marble slab which bore an epitaph of only four words, but to my mind they meant more than any of the labored descriptions on other monuments: 'She was so pleasant.' That one note revealed the music of a life of which I knew nothing more." How much good can be done in church, home, and society by just being pleasant; how many ascerbities it will sweeten; how many obstacles it will brush away! All our virtues must not be of the heroic and strenuous type; we need also the gentler, finer graces. The Bible has much to say in praise of pleasantness.—*Ch. S. S. Mag.*

SOME French actresses have been questioned on the subject of "happiness." The *Figaro* says: "Celebrities of the stage in Paris have been asked if they thought the histrionic profession compatible with home happiness, if they liked their work, and if they would desire their daughters to adopt the same line of life?" Half the answers have been a decided negative. One said that "even if her daughter possessed high artistic gifts for the stage, she would *never* send her there. She always advised mothers in this sense, especially if they were poor." Another, when pressed for an answer, said "the theatrical career was a *terrible* one."—*London Church Paper.*

A VESSEL will sink whether filled with heavy stones or with sand. Fine grains of sand will bury travelers in the desert. Fine flakes of snow, so light that they seem to hang in the air and scarce to fall, will, if they gather over the sleepy wayfarer, extinguish life; if they drift, they will bury whole houses and their dwellers. Fine, delicate sins, as people think them, will chill the soul and take away its life.—*Dr. Pusey.*

One of the Three Hundred and Sixty-Five.

By the Rev. WM. P. TAYLOR.

II.—AFTERNOON.

REACHING the rectory just in time for lunch, the Rev. H. X. finds the day's second mail and several cards left by callers.

The mail:

A most promising Irish linen envelope which, opened, reveals an ingeniously devised note as if at the cost of great effort it had been addressed to the recipient only and not to the entire clergy list of his and all other religious bodies in the U. S. A. It reads: "Our agent will call next week to make you the offer of the new century," etc.

Another letter: "We take pleasure in notifying you that at a meeting of the Herbivorous Club, held last evening, you were made an honorary member," etc.

Then there was a bill from a specialist, a real bill, too, for services which did not come within the admittedly generous scope of the professional courtesy sphere.

Mrs. Rev. X., in still another note, is asked to act as a patroness—"the subscription list is to remain open ten days."

And finally, an almost illegible lead-penciled envelope for "Miss Bridget Cudahy, with Mr. Doctor X."

The cards:

A card of General K., one of those very gracious and gentle army *alumni* whose martial services seem so often only to have refined and made the tenderest of men. The rector regretted very much to have missed him.

A card, next, of Mrs. L., a very, very happy bride, into whose delicious joy the Rev. H. X. had officially inducted her.

And last, the card of a strange Syrian woman who had called to ask that impossible thing, namely, a letter of introduction, and a list of such parishioners as might desire her wares.

"Lunch is served," announces Bridget. Hardly had the family been seated and hardly had its head read a note lying at his place containing the information that the carriage for a funeral in the afternoon would call at 1:30 instead of 2 o'clock, when the bell rings.

"Mr. M. wishes to see you."

The Rev. X. resignedly rises from the table and enters his study. He finds there a very well-groomed individual with an eye as sharp as an eagle's and possessed of an ominous looking leather case.

Here are all the visible tokens of a book agent!

"Rev. Dr. X., I believe?" addresses the visitor, who evidently suspects his host's thoughts. These irrepressible people always get the right name and they always decorate that name as profusely as possible, you may depend upon it.

"I have just this moment sat down to lunch," interjects the clergyman with unaccustomed abruptness.

"Oh! excuse me, sir," returns his caller, with a now total calmness, "can I not wait for you? I am in no hurry, and I wish very much for only five minutes of your valuable time. I will read the paper."

"But my good friend, it really is of no use to delay you. I have not taken a book for two years, and for reasons known to myself I am resolved not to do so for some time to come."

With a most fascinating and obliging smile, the visitant begs the "Doctor" not to stay away from his family any longer, and compels him to retreat.

Determined now to take his time, the good man seats himself, necessarily silent as to Mr. M., because of the open door between them. The wife's morning experiences are related at length, their little boy's morning doings are gone over in detail, but the fatal moment may be staved off no longer. Lunch is accomplished and the study is reëntered.

"X., don't you know me, old boy?" quizzically asks Mr. M.

"Why, M.! is that you, you rascal? Ha! ha! ha! This *is* one on me! I haven't seen you for years and you've grown a beard. What a joke! What are you doing here?"

"Oh, I came out to operate on one of your parishioners."

"Well, I am cut up! A doctor—sure enough! Come, let me get you some lunch. My maid did not announce 'Doctor.' Her usual freedom of speech—" but this incident must be closed; the telephone is ringing.

"Well?"

"When you have time, can you come down to the hospital? A sick man has asked for you."

"Certainly. Am I wanted at once, or to-day?"

"No, to-morrow will do."

"Very well. Good-bye"; and up goes the receiver—not the first nor the last time that day.

Shortly after:

"The carriage is at the door."

The Rev. H. X. enters it and is driven away.

The funeral is a house service and is very largely attended. The deceased had belonged to a number of fraternal orders. When the carriages had begun to move around a street corner, the usual sequence was observed by the Rev. X. from his own place at the head of the line. First came the coaches with drawn curtains shutting in the bereaved family; then the less secluded but related mourners; after these the real friends, and towards the end, with upraised curtains and smiling faces, that oft-remembered category of mere passengers who undoubtedly should have staid at home.

At the grave there was, upon the part of the stricken ones, an extraordinary exhibition of quiet, Christian self-control, which argued a reality of religious consolation—in no other way so sorely tested.

After a whispered word of comfort to the widow, the rector returns to his carriage and is taken home, while the several fraternal orders proceed with their respective rituals.

Reaching the house about 3 o'clock, he sets out with his wife to make a few calls down one of the principal avenues of the town.

A number of persons are passed, each of whom calls to mind some special thought. For instance:

Here, first, comes most tender-hearted Miss N., a young lady (or rather a lady in waiting) who, having once upon a time trod on the tail of her then hostess' cat, afterwards struggled to at least partially atone therefor by sending around to Pussy's habitat a chop tied in blue ribbon—and this was only a characteristic act.

"How are you, Mr. O.?"

Mr. O., as is his custom, walks slowly along, all too serious. He is actually more grave and religious than the religious life itself; nor is he ill; but—tell it not—a most exacting wife had nicked his bouyancy.

Mrs. P. now drives by, looking like a great executive administrator who had been nettled. Of her, the rector had once spoken to a wholesomely frank and willingly privileged old lady town-critic, saying:

"I understand that that unfortunate woman and her husband, though living in the same house, have not spoken to each other for twelve years."

"Law!" was the rejoinder, "I know a dozen like them."

A little bit of gossiping, this, which went to show that even parsons are not perfect!

Next! Lo, and behold! Two highly caparisoned individuals (?) linked arm in arm in—"only this and nothing more"—most exact personal habiliments (but is there not such a sin as a sin of scrupulosity?). The good man recalled an adage: "One thing brings on another."

"A fine day, Mr. Q."

Good Mr. Q., exemplary Mr. Q., a millionaire who really does not see why, when people have a million or two, they should classify themselves as so fabulously different from other perishable persons. Dear, Christian Mr. Q., with that serious look of responsibility rather than of privilege—a look, by the by, which is becoming more and more common among the eminent and successful, thank God.

Off goes the shovel hat in utmost respect for Mr. Q. as a salute is returned.

Ah! kindly, but decidedly sharp-looking Mrs. R., from suburban Glassborough, in an informal family trap. "My wife," the Rev. X. had once exclaimed in Mrs. R.'s hearing.

Mrs. R. had never met Mrs. X., nor did she think that the rector overheard her talking to herself as Mrs. X. approached: "His wife, so?—I must put on my specs."

S. passes. Poor, overdone, ex-high-liver, S. The Rev. X. did pity him as he recalled these words of his: "I have come to the conclusion that all things which taste good are not fit to eat."

"Good afternoon, Mrs. T."

And Mrs. T. is one of the best women who ever lived. Poor

but thrifty, she had raised a large family on what usually constitutes a parsimony for even three—Large? Well, yes! As the rector said more than once, he "could not keep them baptized." Indeed, she had almost "scored one," as it were—that is, nineteen.

Right after Mrs. T.—such is life—Mrs. U. is met, driving behind a spike team—regal, magisterial Mrs. U.

It occasionally happens in the case of Mrs. President This, or Mrs. D.D.That, or Mrs. U., that a greatness of bearing is exploited of which the really and humbly great husband is not guilty—allowing an inference, possibly, that by some collateral inheritance or contagion his eminence among men derives itself from the better half—but no! this is not the first *non sequitur* of history.

And now for the calls.

The first is upon Mrs. V., in grateful acknowledgment of a delightful dinner had several weeks previous. Out—Cards.

Second: "Mrs. Y. is driving." More expensive cards.

Third: Mrs. Z. is in and the call is one to lead to this reflection:

"It is very hard to pull one's self together for such duty, but really after you start you feel much the better for it." This reflection, of course, does not take especial cognizance of the pastoral aspect of the call.

Fourth: "Mrs. A.A. has taken the baby to see his grandmamma. The baby is better, thank you."

Fifth: "Mrs. B.B. is in the city"—but a charming young daughter of the house, recognizing the wife's voice, with rare presence of mind for one so young, comes out and asks:

"Mrs. X., are you going home now?"

"Yes, dear."

"Won't you let me send you home in the carriage? It is just ready to go to the station for mother."

And in they get, the Rev. and Mrs. X., and down the great avenue they go, the Rev. and Mrs. X. Two men are on the box of the very low victoria. Isn't it just splendid?

These words run through the parson's mind:

> "To gather life's roses unscathed by the briar
> Belongs alone to the bare-footed friar."

And note, please, the catholic, gracious demeanor. Everybody is respectful.

But that is right, for what combination outside of an army chaplaincy where Church and State meet, is stronger than that of Church and Society?

The husband and wife are driven to the rectory, whence they go immediately to the church, for the hour of evensong has come.

Four persons are in attendance at this sweet, quiet service.

After the service, little Willie C.C. comes up to the rector:

"My mom says you are to give me and my sister some shoes because we ain't got none for Sunday School and she says you are to come and see her because she is sick."

After getting all this out in one breath, he looks frightened almost to death.

The Rev. H. X. gently puts his hand upon the child's shoulder and says:

"Come with me, Willie, my boy, and we'll talk it all over at the house."

And the strong, kind parish priest and pastor takes him by the hand and the two walk home together.

[*To be Continued.*]

At the children's service in St. Luke's Cathedral, Portland, Maine, recently, the Dean, the Very Rev. Frank Vernon, spoke to the little ones of Baptism. He told them that by the Sign of the Cross made on their foreheads they were to be known as children of God; that although as the years passed by, the sign there made would not be visible to the world, he loved to believe that God could see it and that He knew them by that Sign as His own beloved children.

A little girl in one of the classes seemed restless with excitement. At the close of the service she hurriedly made her way up to her teacher and said:

"Please, Ma'am, may I go home and ask my mother to let me be baptized quickly? It makes me feel so lonely that I haven't had the Sign of the Cross made on my forehead. God won't know me. Do please let me get it done."

"Suffer the little ones to come unto Me."

Is not His will the wisest, is not His choice the best? And in perfect acquiescence is there not perfect rest?—*Frances Ridley Havergal.*

The Family Fireside

ASCENSION DAY.

How angelic songs are blending
On this high triumphal day!
For our King is now ascending
In all majesty and sway,
From this world of sin and sadness
To those realms of fadeless light,
There to reign in endless gladness
In the Righteous Father's sight.

On the clouds He rides victorious
To His throne beyond the skies,
There within the veil all-glorious
To present His Sacrifice;
Royal in His priestly splendor,
Well may angels incense bring,
And the saints unite to render
Songs of welcome to their King.

Brightness of the Father's glory,
Image of His love divine,
Sole-begotten ere earth's story
Or the stars began to shine!
From the Father He proceedeth,
To His Bosom He returns,
And the sons of men He leadeth
Where the Triune glory burns.

While His Hands are raised extending
Blessings on His chosen few,
They behold Him upward wending,
Passing 'neath the cloud from view;
But the promise He hath spoken:
"I am with you to the end,"
To His Church remains unbroken
Till He shall again descend.

Now Thou livest interceding
With the Father evermore,
Now Thy precious death art pleading
On that bright eternal shore;
Bring us, Jesu, we implore Thee,
There Thy glorious Face to see,
There, to love, to praise, adore Thee,
There to lose ourselves in Thee.

Nashua, N. H. William Edgar Enman.

THE PEACE OF THE HOUSE OF GOD.

By James Louis Small.

"Then thought I to understand this: but it was too hard for me, until I went into the sanctuary of God."—Psalm lxxiii. 15-16.

IN OUR restlessness and activity of mind and body, we children of Holy Church are inclined to value slightly the peace which awaits us in the House of God. Without is strife and tumult: but here is rest. Here where the Presence of God reigns undisturbed and supreme may be found a remedy for every ill, be it small or great.

Are you wearied by the anxieties and cares which hem you in on every side, and does the cross which your dear Lord has placed upon your shoulders seem difficult to bear? Come to the House of God. Rest and pray. Tell Him of your grief; and He will hear, and bless, and strengthen. Kneel at the foot of His Cross; look upon that thorn-crowned Head and that agonized Form; then you will realize something of the greatness of that Sacrifice which was offered on Calvary "for the sins of the whole world," and no cross will seem heavy in comparison with that borne by the Sinless One upon the Way of Sorrows.

Is your heart pierced through and through by the taunts of enemies—those, it may be, who have walked with you as friends even in the House of God? Come alone to that House and meditate upon the desolation and mental anguish which rent and pierced the Sacred Heart of your Redeemer.

Are you hard-pressed by temporal losses, and does the way seem very rough to your tired feet, and the road ahead almost obscured by black and lowering clouds? Come and learn here the lessons of contentment and cheerfulness from Him of whom it is written: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His Head."

Ah, yes! There is no problem so difficult, no burden so grievous, no grief so piercing, that it cannot be brought here and

laid at the Feet of Jesus. How glad He is to have you seek Him, and how willing He is to share each load of care or shame: to wipe away each tear!

The spirit of trustfulness and dependence upon God, the knowledge that no peace which the world might give could fully satisfy the longings of his soul, was just what the Psalmist felt when he wrote these words: "Then thought I to understand this: but it was too hard for me, until I went into the sanctuary of God."

And as we draw near to our Blessed Lord in His House, let the attitude of our wills be a very humble one. Let us be animated by the same motive of intense love towards Him as that which animated the great Saint Thomas Aquinas, of whom it is said that as he one day knelt before a crucifix in a church near Naples, he heard a voice from the figure which said: "Thomas, thou hast written well of Me. What reward desirest thou for thy labor?" And reverently and humbly the holy man replied: *"Domine, non nisi Te!"*—"Nothing but Thyself, Lord!"

Here in His Presence may we experience a fore-taste of our future life in Him and with Him in His Kingdom; and as this nearness of the Presence of God and the desire to seek Him where He may best be found, enters more and more into our spiritual lives, the better able we shall be to meet bravely such trials of body or soul as He may be pleased to send. Then we may take for our own those sweet and beautiful words of the saintly De Koven:

"In Christ's Passion ever commemorated, in Christ's Sacrifice ever represented, in the presence of the Incarnate Son of God, as Priest and Sacrifice, in the wounds of Jesus, in the silence of His Eucharists, amid the adorations of the faithful and the strife of tongues of the unbelieving, in the peaceful hiding-place of the weary, struggling Christian, in the tabernacle of God—day by day, whenever the Sacrifice is offered, ever overshadowing the altar, and protected by the watching angels, is this Presence of the Lord. It will continue, whether we heed it or do not heed, whether we slight it or love it, until this same Jesus, who has gone into heaven, shall come again in glory, to judge both the quick and the dead. Then shall they who have sought Him and found Him in His Eucharists, rest forever in that Presence, where the provoking of all men comes no longer, and where there is rest for the weary soul from the strife of tongues!"

SMALL SAVINGS.

By L. E. Chittenden.

MONDAY is a good day to have soup for luncheon.

It is probable that from Saturday night to Monday noon the stock pot is well furnished forth with beef or mutton bones, and after the pot's contents are skimmed and strained, put it back on the range and, about eleven o'clock, put into boiling salted water, one or two sliced carrots, one or two potatoes, one-half onion, a turnip, all sliced. When these are nearly cooked tender, strain them out and into the stock. Thus you see by cooking them separately, you have saved the substance of the stock, which would have boiled away if you had cooked the vegetables in it. About fifteen minutes before serving, put in all left-over cooked vegetables, the accumulation from Saturday and Sunday's dinners; cauliflower, peas, corn, tomatoes, and anything else on hand that will add zest to the soup. It is so much better than to dump the bits into the stove, or garbage.

Such a soup served with its vegetables, followed by bread and butter, cake and fruit, and tea or cocoa, is a sufficient bill of fare for the noon-day luncheon, and is excellently nutritive.

Bits of meat detached from the soup-bones and put through the grinder, or finely chopped with the chicken meat from the rejected necks and backs, mixed with cold boiled rice, moistened and heated with the gravy, then shaped, rolled in egg and bread crumbs, and fried in deep fat, make most palatable luncheon or dinner croquettes. Garnish with sweet potato slices. These can also be made from the left-overs, and baked in beef drippings in a shallow pan; they should be sliced lengthwise, and laid in one layer and browned delicately. The old Southern cooks sprinkle these slices with sugar and cinnamon.

Have you tried dried peas instead of canned ones?

They are of infinitely finer flavor and much cheaper. Soak them over night, and cook in cold water with homeopathic pinch of soda, season well and you will, I feel sure, be pleased with the result.

Meat is such an expensive item that its smallest crumb should be utilized. If, therefore, you purchase a rib roast, save the bones for your stock pot, the suet for drippings, and the long pieces and bits of left-over lean morsels for baked hash, or balls made of ground meat and potato with a little more potato than meat, season well and fry quickly on both sides in hot drippings. If baked, pour gravy or milk or water through in sufficient quantity to moisten thoroughly, season well with a teaspoonful of horse-radish and a sprinkle of red pepper and plenty of salt, then dab bits of butter on top. Bake a crispy brown, and serve in the baking dish, with beaten biscuit and hot cocoa or coffee.

Potato salad is an appetizing dish for spring luncheon, and can be made from 3 or 4 boiled mealy potatoes chopped; add a little minced parsley and spoonful of onion juice (this you extract from the onion by cutting across, and drawing the point of a teaspoon over it); add a French dressing made of one and one-half tablespoonfuls of vinegar, one-half teaspoonful of salt, one-fourth of red pepper; beat well together. Serve on the inside leaves of lettuce.

A mock chicken salad is made from a round steak of veal—about ten cents' worth—steamed until tender, and chopped with an equal amount of celery. Dress it with French dressing first, and then mayonnaise, and serve on lettuce leaves.

If you wish an easy and palatable dessert, try this:

One pint of milk heated to boiling. When boiling, stir in one teaspoonful of arrowroot, wet in cold water, the yolks of three eggs beaten very light, with one small cup of sugar, then the stiffly-beaten whites. When it thickens, take from the fire, stir in a small wine glass of sherry or any preferred flavoring, a small cup of preserved or candied cherries. Serve with or without whipped cream.

Baked beans are greatly improved by adding a tablespoonful of horse-radish, or a teaspoonful of mustard to the baking pot, or a sliced onion, and by not baking them too dry. The day you bake them and therefore have a slow oven, bake large, fair tart apples, with the cores taken out, and a large cup of sugar, a little nutmeg or cinnamon, a lump of butter, and plenty of water. Place these in a deep earthen dish and cover closely and bake a long, long time.

They are good.

HOUSEHOLD HINTS.

Use salt and water to clean willow furniture; apply with brush and rub dry.

Wash old lamp burners in ashes and water, and they will come out bright as new. Many times a burner is condemned because the light is poor, when, having clogged up with sediment, the wick is at fault.

To remove a screw rusted in the wood, heat a poker red hot, and put on top of the screw for a minute or two, then take the screw-driver, and you will easily get it out, if you do it whilst it is warm.

Grass stains on white goods can usually be removed in the following way: Wet the fabric, rub in some soft soap and as much baking soda as will adhere; let it stand half an hour; wash out in the usual manner and the stain will generally be gone.

The most nauseous physic may be given to children without trouble by previously letting them suck a peppermint lozenge, a piece of alum, or a bit of orange peel. Many people make the mistake of giving something sweet afterwards to take away the disagreeable taste; it is far better to destroy it in the first instance.

To keep shades from streaking dust them every time the room is swept. Do this by drawing the shade down to its full length and using a feather duster along the front and over the roller. As you roll up the shade keep on dusting the roller. You will by this means brush both sides, for they roll up from the outside.

To boil eggs so that the whites will not be hardened into a leathery, indigestible consistency, pour water on them, and set the dish on the back of the stove for about ten minutes. You probably won't hit it just right every time if you prefer them soft-boiled—they are really not boiled at all—but when you do they are vastly more palatable and easily digested than when cooked by the three minute rule.

Every well-appointed kitchen should contain at least one office stool, such as are used by clerks who write at high desks. It allows mistress or maid to work as readily sitting as standing at various emplowments, without that wearisome gesture of stretching up the arms to a level with a table or ironing-board. Another important advantage is that the feet rest upon its rounds and thus remove the weight of the body from them. This in itself is more comfortable and refreshing than women are accustomed to consider, and the ease with which one may turn about on a revolving seat is a wonderful convenience.

Church Kalendar.

May 1—Thursday. SS. Philip and James.
" 2—Friday. Fast. (White.)
" 4—Fifth Sunday (Rogation) after Easter.
" 5—Monday. Rogation Day. Fast.
" 6—Tuesday. Rogation Day. Fast.
" 7—Wednesday. Rogation Day. Fast.
" 8—Thursday. Ascension Day. (White.)
" 9—Friday. Fast.
" 11—Sunday after Ascension. (White.)
" 16—Friday. Fast.
" 18—Whitsunday. (Red.)
" 19—Whitsun Monday. (Red.)
" 20—Whitsun Tuesday. (Red.)
" 21—Wednesday. Ember Day. (Red.) Fast.
" 23—Friday. Ember Day. (Red.) Fast.
" 24—Saturday. Ember Day. (Red.) Fast.
" 25—Trinity Sunday. (White.)
" 30—Friday. Fast.

KALENDAR OF COMING EVENTS.

May 11—Dioc. Conv., Kentucky.
" 13—Dioc. Conv., Dallas, New Jersey, West Missouri.
" 14—Dioc. Conv., Tennessee, Arkansas, Georgia, Pittsburgh, South Carolina, Washington.
" 20—Dioc. Conv., Iowa, Long Island, Newark, Quincy, Rhode Island, Western New York.
" 21—Dioc. Conv., Alabama, East Carolina, Los Angeles, Maine, Nebraska, Southern Ohio, Virginia.
" 27—Dioc. Conv., Central Pennsylvania, Chicago, Missouri, Southern Virginia.
" 28—Dioc. Conv., Maryland.

Personal Mention.

THE Rev. JOHN R. ATWILL of Kansas City, Mo., has been called to the rectorship of Grace Church, Carthage, Mo., and is now in charge there.

THE Rev. P. M. BOYDEN of Brookville, Md., has declined a call to St. James' Church, Boydton, Va.

THE Rev. A. C. BUNN, M.D., has entered upon the rectorship of St. Matthew's Church, Brooklyn Manor, L. I.

THE Rev. W. P. CHRISMAN of Richmond, Va., has accepted a call to Trinity Church, Moundsville, W. Va.

THE Rev. Dr. PERCY T. FENN has declined the call recently extended to him by the vestry of Grace Church, Galveston, Texas.

THE Rev. A. K. GLOVER, late rector of the Church of the Nativity, Wells, Minn., has accepted the appointment by the Bishop as General Missionary of the Diocese of Oregon, and will make his home in Portland, at 497 Vancouver Ave.

THE address of the Rev. JAMES GOODWIN has been changed from Nashua, N. H., to Hartford, Conn.

THE Rev. F. O. GRANNISS of St. Paul's Church, Richmond, Ind., has tendered his resignation, to take effect July 1st.

THE Rev. GEORGE COOLIDGE HUNTING has resigned St. Paul's, Evanston, Wyoming, to become manager and chaplain of St. Mark's Hospital, Salt Lake City, Utah, to take effect June 1st. Address accordingly.

THE Rev. J. M. JOHNSTON, rector at Pittston, Pa., has accepted an appointment as chaplain to the Bishop of Glasgow, Scotland.

THE Rev. ROBERT B. KIMBER has changed his address from Church Missions House to 38 Bleecker St., New York City

THE Rev. S. WOLCOTT LINSLEY, curate of St. Paul's, Wallingford, Conn., has been called to the rectorship of St. James' Church, Winsted, Conn., where he will enter upon his duties about June 15th.

THE Rev. G. R. MESSIAS of Charleroi, Pa., has been called to the rectorship of Trinity Church, Clarksville, Tenn., where he has for the past two months conducted the services.

THE Rev. C. W. NAUMANN should be addressed at 1944 South Grand Ave., Los Angeles, Cal.

THE address of the Very Rev. W. L. ROBBINS and the Rev. ARTHUR P. HUNT has been changed from 52 S. Swan St. to 75 Elk St., Albany, N. Y.

THE Rev. HENRY B. SMITH of Littleton, Colorado, instead of the Rev. T. L. Smith, has become assistant to the Rev. L. F. Potter, Kirkwood, Mo.

THE Rev. CHAS. J. SNIFFEN, rector of Grace Church, Carthage, Mo., has accepted a call to Stockbridge, Mass.

THE Rev. W. W. STEEL has entered upon his duties as rector of St. Paul's Church, Macon, Ga.

THE Rev. EDWARD S. THOMAS of Andover, Mass., has accepted a call to Calvary Church, Clifton, Cincinnati, Ohio.

THE address of the Rev. JOHN WARNOCK has been changed from Philadelphia, to 1715 Ferry Ave., Camden, N. J.

THE Ven. ARCHDEACON WATKINS of Ellsworth, Kansas, has accepted a call to the church at Kenilworth, a suburb of Chicago, and will shortly assume his new duties.

ORDINATIONS.

PRIESTS.

ALBANY.—At St. Mark's Church, Malone, N. Y. (the Rev. J. H. Brown, rector), the Bishop of Albany advanced to the Priesthood, on the 26th of April, the Rev. J. N. GOODRICH of Santa Clara, N. Y., presented by the Rev. R. M. Kirby, D.D., Archdeacon of Ogdensburg; who, with the Rev. J. N. Marvin of Albany, and the rector of the parish, united in the laying on of hands. The Bishop preached the sermon.

MARRIED.

CRUIKSHANK-WALL.—On Wednesday, April 30th, 1902, at the Church of the Good Shepherd, Lexington, Michigan, at 2:30 o'clock, by the Rt. Rev. Thomas F. Davies, D.D., D.C.L., assisted by the Rev. Robert C. Wall, Mr. MORTIMER JAMES CRUIKSHANK and Miss HARRIET ELIZABETH WALL, eldest daughter of the rector and his wife, Mrs. Anna E. Wall.

DIED.

SNIVELY.—At his home in Crete, Nebraska, April 30th, JOHN CULBERTSON SNIVELY, in the fifty-eighth year of his age.

OFFICIAL.

GENERAL THEOLOGICAL SEMINARY.

The annual meeting of the Associate Alumni of the General Theological Seminary, will be held in Sherred Hall, Chelsea Square, on Tuesday morning, May 13th, at half-past ten o'clock.

The annual Reunion and Banquet will be held on the previous evening in Hoffman Hall. Information concerning tickets may be obtained upon application to the Rev. Elliott White, 258 S. 8th St., Newark, N. J. JOHN KELLER,

May 2, 1902. *Secretary.*

RETREATS.

A RETREAT for ladies will be given at Grafton Hall, Fond du Lac, Wis., by the Rt. Rev. C. C. Grafton, beginning Wednesday evening, June 11th, at six o'clock, and closing Saturday morning, the 14th. Any ladies desiring to attend will please send their names as soon as possible, to SISTER REBECCA, S.H.N., 65 East Division street, Fond du Lac.

A RETREAT for Priests is arranged to be held at St. Luke's Church, Utica, N. Y., June 3-7, the Rev. Edward Osborne, S.S.J.E., conductor. Apply to Rev. E. MASSE, 192 Columbia St., Utica, N. Y.

CAUTION.

BAKER.—Caution is suggested in dealing with a young Englishman giving his name as W. J. BAKER or WM. BAKER. He is about 5 ft. 6 or 7 inches in height, weighs probably 135 pounds, wears small mustache, and is rather boyish in appearance. Particulars from the Rev. H. S. Webster, rector of St. John's Church, Moorhead, Minn.

WANTED.

POSITIONS OFFERED.

A REFINED and educated Churchwoman, companionable, accustomed to care of children, and experienced in household duties. References. Address, L. C., care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

YALE GRADUATE desires summer tutoring; college preparation. H. S. DAWSON, General Theological Seminary, New York.

ORGANIST AND CHOIRMASTER desires position. Moderate salary. Address "D," care THE LIVING CHURCH, Milwaukee.

CHOIR EXCHANGE.

ORGANISTS AND SINGERS promptly supplied. Write for terms. THE JOHN E. WEBSTER CO., 5 East 14th St., New York.

MUSICAL INSTRUCTION.

SPECIAL INSTRUCTION TO CHOIRMASters, in training the *Boy Voice*. Address, G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

MISCELLANEOUS.

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PAMPHLETS.

An Address to the Confraternity of the Blessed Sacrament. Supplement to the Monthly Intercession Paper. By Rt. Rev. Charles C. Grafton, Superior General. Fond du Lac, Wis.

Annual Catalogue of St. Stephen's College, Annandale, N. Y., 1901-1902.

Wedlock in Eden. (In Verse.) By Joel Swartz, author of *Dreamings of the Waking Heart, Easter and the Resurrection, Poems.* Philadelphia: Patterson & White Co.

The Church at Work

G. F. S. ALUMNI.

THE TRUSTEES of the Alumni Association of the General Theological Seminary have just completed arrangements for the annual dinner. This will take place in the Seminary dining hall at half-past seven on the evening of May 12th. An interesting feature of the dinner will be speeches by the Rev. Dr. Dix of Trinity Church, Rev. Dr. Van de Water of St. Andrew's Harlem, Rev. Frederic W. Norris of St. Matthew's, Brooklyn, Rev. Benjamin S. Sanderson of Bethlehem, Pa., Rev. Fred M. Kirkus of Bayonne, N. J., and others. Arrangements have been made for furnishing rooms to such of the visiting alumni as require them in conveniently situated hotels. It is expected that the attendance will far exceed that of any previous dinner. The regular meeting of the Alumni Association will be held at the usual place and time. Several committees will report and the business generally will be of interest to every member of the Association.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Saratoga—Morristown—Sharon Springs.

THE MAGNIFICENT organ given to Bethesda Church, Saratoga Springs (Rev. Dr. Carey, rector), some three years ago by Mr. and Mrs. Spencer Trask in memory of their son, Spencer Trask, Jr., and which has been undergoing complete reconstruction, was used for the first time on Sunday, April 27. The musical programme rendered by the choir, under Prof. Houghton, was elaborate. The Ven. Archdeacon Carey, rector, preached on the subject, "The Organ in Church Services," the text was Psalm cl.

AFTER a visitation of the Bishop at Christ Church, Morristown, on April 27th, an incident occurred, worthy of note. While awaiting the train for Ogdensburg, the steamer plying on the river came to the landing. The Captain came ashore. He proved to be a member of St. John's Church, Ogdensburg, who from force of circumstances had been prevented from being confirmed both last year and this also. His rector introduced him to the Bishop and spoke of the above fact. The Bishop learning that we had yet five minutes to wait, took us into the freight room of the station and there, amidst barrels, boxes, and farming implements, he confirmed the Captain, much to his joy. In the evening in the beautiful church of St. John's, Ogdensburg, the Bishop preached and confirmed 32 candidates.

THE SPRING meeting of the Archdeaconry of the Susquehanna was held in Trinity Church, Sharon Springs (the Rev. E. R. Armstrong, rector), on the 29th and 30th of April. The opening service was held on the evening of the 29th. The speakers were the Rev. Frank Kirwan of Deposit, on "The World in the Church"; the Rev. Scott Cook, Richfield Springs, on "The Church in the World." The preacher at the morning service was the Rev. G. H. P. Grout of Delhi. The Archdeacon was celebrant, assisted by the Rev. Mr. Grout and the rector. At the afternoon meeting a resolution of sympathy with the Bishop in his anxiety over the illness in his family was passed. Also congratulations were sent to the Rt. Rev. Charles S. Olmsted, D.D., Bishop of Colorado. Bishop Olmsted was for 13 years a priest in this Diocese and for several years Archdeacon of the Susquehanna. Instead of the usual essay an interesting monograph on Ely Cathedral was read by the Rev. G. J. D. Peter of Sidney. In the evening another interesting service was held. The Rev. Vincent C. Lacey of Franklin, N. Y., spoke on "The Spirit of the Church," and the Rev. Thos. McGonigle of Oneonta on "The Member of Christ a Witness For or Against Him." This was a most interesting and instructive meeting. The Ven. Archdeacon, Dr. Parke of Unadilla, presided at all meetings.

ARIZONA.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

The Convocation.

THE TENTH annual Convocation was held at Prescott on the 25th, 26th, and 27th of April. The committee on the State of the Church showed in its report, that although the population had changed and fluctuated to a certain extent, so that results were not quite as good as last year, there had actually been developments in some places. It strongly urged the establishment of branches of the Woman's Auxiliary at each missionary centre; and it pleaded that missionary efforts should not be relaxed. The Hon. J. J. Hawkins was elected chancellor of the Missionary District for the ensuing four years. Mr. N. A. Morford was elected treasurer. The Rev. H. A. Brown was elected clerical member, and Mr. J. J. Hawkins was elected lay member of the Missionary Council. The Rev. E. A. Penick preached the Convocation sermon.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Woman's Auxiliary—Church Home—St. Andrew's—Death of Potter Palmer.

THE BISHOP OF OLYMPIA was recently in the city, and confirmed a class of 17 at the Atonement (Rev. J. M. D. Davidson, rector), the parish founded by Bishop Keator in 1889, of which for seven years he was rector.

THERE HAS recently been placed in Trinity Church a handsome bronze tablet in memory of the late Anthony F. Seeberger, who was a vestryman of the parish. The tablet, which is the work of Messrs. Spaulding & Co., is the gift of the present vestrymen.

THE REGULAR monthly meeting of the Woman's Auxiliary was held on May 1st in the Church Club rooms. The President, Mrs. Hopkins, spoke of the successful sectional meeting held in Sycamore, April 21st. The address of the day was given by the Rev. J. J. P. Perry of St. Athanasius' Industrial School, Brunswick, Ga. The Rev. Mr. Perry gauged the importance of these schools, in the South, by mentioning that only 40 per cent. of the eight and a half millions of colored people found there can read or write. Thirteen years of his life have been spent in developing this institution and when his efforts were almost crowned with the success he dreamed of, a cyclone in 1896 nearly wiped out the entire plant. By a stupendous personal effort, aided by the small help, although none the less earnest, of the members of the Church connected with the school, Mr. Perry has succeeded in rebuilding the church edifice in a more substantial manner than the former structure and asks for aid in replacing the industrial school. Fifty-two dollars were pledged by a few of the branches represented, to help the Rev. Mr. Perry in his work. The offering of the day was likewise given him. The President spoke of the recent visit of Bishop Rowe and said that he had designated two ways in which the branches might aid him: First, by sending magazines *by mail* to a reading room he was shortly to establish; second, by forming a correspondence guild to write letters to the lonely workers in Alaska. Mrs. Ward of Grace Church, was given charge of this newly formed guild

by the President. Mrs. Hopkins also announced that a circular letter would soon be sent out containing a clear explanation of her "Birthday Plan" and explicit directions regarding its application. Noon-day prayers were said by the Rev. A. B. Whitcombe of the Church of the Good Shepherd, and roll call showed that 25 branches were represented by 45 delegates.

At the sectional meeting of the Woman's Auxiliary, held in St. Luke's, Evanston, last week, the Bishop of Alaska gave a most interesting account of his missionary journeyings in distant Alaska, and a good offering to his work was made.

On the following evening, April 29th, the attendance at the specially called meeting of the Brotherhood of St. Andrew, in Trinity Church, was exceptionally good; and this brought to an end Bishop Rowe's busy week in Chicago.

At a meeting of the Trustees of the Church Home for Aged Persons, on the 2nd, it was resolved to make an immediate effort to get subscriptions to the amount of $6,000 this year, as the securing of that sum is a condition of the Home's securing the $10,000 offered by a generous Churchman. This total, $16,000, will liquidate the mortgage and other indebtedness of the Home.

Last week the sum of $5,000 was paid to the owners of the lots on which St. Andrew's Church is built. A second and like amount is also subscribed, and will be available within a few months. As the total valuation of the lots is only $13,000, there seems to be no reasonable doubt as to the procuring of the remaining $3,000 before January. This done, the parish will be the gainer to the extent of $780 a year, now paid as interest.

The parish of the Redeemer sustained last week a serious loss in the rather sudden death of the junior warden, Mr. Fay, who has been an earnest and indefatigable Church worker. The bereavement is also personal to the rector, the Rev. Percival McIntyre, who is his brother-in-law. Funeral services were held on Monday, the interment being at Quincy, Ill.

Bishop McLaren, on his return from the East just prior to the diocesan convention, will take up his temporary abode in the Cathedral clergy house.

His brethren of the clergy were glad at the Monday Clericus to welcome back the Rev. E. V. Shayler, thoroughly convalescent, and able to resume his duty in Grace Church, Oak Park, in which he was assisted last Sunday by Bishop Keator of Olympia.

The somewhat sudden death on Sunday last of Potter Palmer, Sr., came as a shock to all Chicago, of which city he was one of the foremost builders and public spirited citizens. He and his family were pew-holders in St. James', at whose services Mrs. Palmer and the two sons were often seen, and to the support of which the family were generous contributors. Himself of a somewhat retiring disposition, he was ever ready with his abundant means to support Mrs. Palmer in those plans which made her easily first in the social and philanthropic circles of Chicago. The Rev. Dr. Stone held the funeral services on the 7th inst. at the well-known mansion on the Lake Shore Drive.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Gifts at Manitou.

Mrs. W. G. Williams has given a beautiful chalice, veil, and burse to St. Andrew's Church, Manitou, in memory of her daughter, Ethel Romick Williams. The burse and veil were made at St. Mark's, Philadelphia, and complete the white silk furnishings of the altar at St. Andrew's.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

The new church for the parish of Grace Church, Yantic, will be consecrated on Friday, the 27th of June.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Church Club—Wilmington.

Among the speakers at the dinner to be given by the Church Club of Delaware, will be Gen. James H. Wilson of Wilmington, the Rev. C. M. Roberts of Philadelphia, and Mr. Joseph Packard of Baltimore.

At St. Andrew's Church, Wilmington, on Wednesday afternoon, April 30, Dr. Howard Taylor and Mrs. Taylor made addresses to a large gathering of persons interested in the mission work of the Church. The speakers are members of the China Inland Mission. It is expected that much good will result from this meeting.

The Rev. H. W. Wells led the devotional service on the second night of the annual meeting of the Delaware State Sunday School Association, held at Grace (M.E.) church, Wilmington. The Rev. Dr. Floyd W. Tomkins of Philadelphia was one of the speakers during the sessions.

EAST CAROLINA.

A. A. Watson, D.D., Bishop.

Mission at Wilmington.

An interesting and successful "preaching week" has just been completed in St. James' parish, Wilmington. It was under the direction of the Rev. Chas. Martin Niles, rector of St. Paul's Church, Ossining, N. Y., and Secretary of the Parochial Missions Society. The reverend preacher proved himself to be a spiritual, eloquent, and forceful speaker, and the attendance on the various services steadily increased until the last service on St. Mark's Day. Two very instructive services were held for the children of the parish. The Holy Communion was celebrated in the early morning of each day. The course of sermons produced a profound impression on the people of the parish, and were suggestive of firmer and better efforts for life in the way of God.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Death of W. H. Trezevant—Brunswick.

The Diocese of Georgia suffered a great loss by the death on April 22nd of Mr. W. H. Trezevant, of Marietta, who for years represented St. James' Church in the Diocesan Convention, and has for a long time been a member and the secretary of the Board of Missions. Mr. Trezevant has also served the Diocese as member of the Standing Committee and as deputy to the General Convention.

The Rev. Wyllys Rede, D.D., well known as a former rector of the Church of the Incarnation, Atlanta, having accepted the rectorship of St. Mark's, Brunswick, after several years' absence from the Diocese of Georgia, was instituted on St. Mark's Day by the Bishop, assisted by the Rev. Messrs. Cassil, Winn, Perry, Bradley, and Russell. It was probably the first time that many of the people of Brunswick had ever attended the service of Institution of a Rector, and the service produced a very marked impression upon those present. Bishop Nelson preached upon "The Divine Call," and the relations of a rector with the Diocese, the parish, and the Bishop.

HONOLULU.

It is stated that the Rev. H. B. Restarick has accepted his election as Missionary Bishop of Honolulu.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

An Australian Bishop in the City.

The Rt. Rev. Charles O. L. Riley, D.D., Bishop of Perth, Western Australia, is traveling in California, and preached at St. John's Church, Los Angeles, on the Fourth Sunday after Easter.

MARQUETTE.

G. Mott Williams, D.D., Bishop.

The Bishop's Anniversary.

Bishop Williams kept the sixth anniversary of his consecration quietly by celebrating the Holy Communion at All Saints' Cathedral, Milwaukee, on St. Philip and St. James' Day, among his former parishioners at the Cathedral. A young daughter of the Bishop has been obliged to submit to a painful operation at a hospital in Milwaukee, but is making excellent progress toward recovery.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Church Burned—Baltimore Missions—City Notes.

Grace Church, New Market, in Frederick County (Rev. David May, rector), was destroyed by fire in the early morning of Friday, May 2. The fire originated in a dwelling house next door and spread until several houses beside the church were destroyed. New Market is a country village and had only a volunteer "bucket brigade" to contend with the fire, and only wells for a water supply. The church was a substantial brick building, erected in 1872 at a cost of $5,000. There was no insurance, a policy for $2,460 having been allowed to lapse about four years ago. This is the second case in Maryland in as many years in which, after a fire, it has been discovered that there was no insurance on Church property.

The working force at St. Paul's guild house in southwest Baltimore is to be increased in the early fall by the location there of a clergyman. The rector has invited the directors of the Guild House Association to nominate to him and to the vestry a clergyman to be elected as assistant minister of the parish and to be especially assigned to that work. In the past the guild house has depended almost entirely upon the efforts of its volunteer workers, the clergy of St. Paul's adding such services as they could. For the past two years there has also been the help of a very efficient resident worker. Now there is to come a clergyman, who for the present must use the gymnasium for his Sunday services, but who will be expected very soon to need a chapel, and in addition, the president of the Guild House Association expects in the fall to move with his wife to that neighborhood. It is expected that with these three new resident workers there will be much more effective missionary work done in southwest Baltimore—an apparently promising field, where the need of work is a crying one.

At the same time it is reported that Christ Church, Baltimore, is planning to secure a clergyman for its "Fell's Point Mission," in southeast Baltimore. Good work has been done at this point within the last few years. Two houses have been bought, and by the expenditure of a very considerable sum of money, converted into a fine mission house. There is a good staff of lay workers and the clergy of Christ Church have given the work a strong backing. With an assistant minister resident there a very strong mission centre ought to be developed. The conditions in Baltimore seem to require that every new mission that is established shall have a strong church to support it, morally and financially.

At 8 P. M. on Ascension Day a special service was held at the Church of the Ascension, Baltimore, in memory of the Rev. Charles Coleman Griffith, who died May 8th, of last year, after serving the Church of the Ascension since 1886, first as curate, and for more than 13 years as rector. All the clergy of Baltimore were invited and many were able to be present in the chancel. The love felt for Mr. Griffith was shown a few days ago, when the writer was at the cemetery where his body lies. The superintendent of the cemetery had just said that almost every day flowers were brought to that grave, and almost always by people who had not come before. He had hardly finished telling of it before he said: "See—there goes a woman to Mr. Griffith's grave." She was evidently a poor woman, and her poor little bunch of flowers was not much, but she stood and prayed for a moment, and then went her way. Surely, this priest "yet speaketh."

At the meeting of the Clerical Association of Baltimore, May 5, the Rev. Lyman P. Powell, rector of St. John's Church, Lansdowne, Pa., read an interesting paper on "Culture and Christianity."

The Maryland Branch of the Woman's Auxiliary will have its annual meeting on Saturday, May 10th, at St. Luke's parish house, Baltimore.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Detroit Convocation — Arnold Home — City Items—Brotherhood.

The spring meeting of the Detroit Convocation was held in Christ Church, Detroit, Tuesday, April 27th. A fine program had been arranged and was well carried out. The reports from the various missions were most encouraging, new life being shown in many places and in many ways.

The Rev. C. L. Arnold of St. Peter's Church, Detroit, is receiving many compliments from his friends in the Church, and generally, for the remarkable success he has achieved in his charitable work. The Arnold Home for Old People has been doing most excellent work for several years in the old house on Fort Street, once the Bishop's residence. Now Mr. Arnold has secured the Governor Baldwin home—one of the very finest houses in Detroit, for his work, and will move the large family he has gathered and is caring for, into the fine new quarters the first of May. He has also interested one of the city's wealthy men in his project for a boy's hotel, and has secured at an outlay of nearly $50,000 the property known as the Biddle House, and is now raising funds for fitting the place for the purpose desired. We hope soon to give a fuller account of Mr. Arnold's most interesting and valuable work in Detroit.

St. John's Sunday School, Detroit, the largest in the Diocese, will have a special Whitsunday service, in which the children will participate, bringing flowers which will afterwards be taken to the hospitals and the sick. The teachers and officers of the school held a most enjoyable social evening at St. John's parish house, Tuesday night, April 29.

The Rev. S. W. Frisbie of St. James' Church, one of the best loved of the city clergy, who was quite ill the latter part of Lent, has been sent by his parishioners for a trip to California. He was accompanied by Mrs. Frisbie.

St. Philip's mission, under the loving care of the Rev. Charles H. Mockridge, has taken a long stride forward. All debt has been paid, and a substantial increase to the property has been made. This was largely by gift of Mrs. Parke, whose husband, the late H. C. Parke, was one of Michigan's most devoted and generous Churchmen.

The Rev. S. W. Sayres, Diocesan Missionary, in three years has established regular services in thirteen towns of importance where none were held. He has secured clergymen for thirty vacant churches, all of whom are doing good work. He has been partly or wholly instrumental in getting fourteen new missionaries into the Diocese from outside, and has visited or held services in over fifty towns where our Church was not established or known. Last year he traveled nearly 17,000 miles, or an average of 1,400 a month, and has preached on Sundays and week days to congregations aggregating probably 10,000 people. His work is continually extending. Besides all this he has been able to accomplish work of a miscellaneous character for the good of the Church and of souls, that cannot well be reported.

The Brotherhood of St. Andrew in the State held their seventh annual convention at St. Luke's Church, Ypsilanti (Rev. Wm. Gardam, rector), on the 26th and 27th ult. A devotional meeting on the first evening was conducted by the Rev. Chas. E. Woodcock of St. John's, Detroit. Next morning, being Sunday, the members made their corporate communion. At the later service the preacher was the Rev. John N. McCormick of Grand Rapids, while conferences in the afternoon and a service in the evening, closed the day.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Woman's Auxiliary—Sparta—Superior—Missionary Anecdotes at Oconomowoc.

The May meeting of the Woman's Auxiliary was held in St. James' Church on the first day of the month. Instead of the usual business meeting, a service was held, after which Bishop Nicholson spoke a few words of welcome and introduced Bishop Rowe of Alaska. He gave an interesting address on some of his experiences and the conditions of the work in Alaska. He told of camping out in winter, while on his visitations through the territory, with the temperature at 72 degrees below zero. They were obliged to carry fuel with them for making fires in the caves that they would hollow out of the snow, and for melting ice and snow for drinking purposes. There are six native Indians who assist the Bishop in services in different parts of his jurisdiction. They have branches of both the Woman's Auxiliary and the Junior Auxiliary. The former sent $47.50 to the United Offering at San Francisco last fall. The children send their work to Japan, and it is two years before they can receive letters thanking them for their gifts. The first thing that the church in Nome did, was to build a hospital. After the first church was built at Nome, it was a year before any other place of worship was there, and at the end of that time, the Romanists built. After Bishop Rowe's address, Bishop Williams of Marquette told of the frontier life and work in his Diocese.

It was quite a coincidence that we were able to have these two Bishops with us on the same day, as Bishop Rowe labored for fifteen years in the Diocese of Marquette before his advancement to the episcopate.

On the same evening Bishop Rowe spoke at Zion Church, Oconomowoc, and on Friday to the students at Nashotah and the students at St. John's Military Academy, Delafield. Sunday morning, May 4th, he preached at the Cathedral, and in the evening of the same day at St. Luke's, Racine; while on the day following he spoke to the students at Racine College, and was expecting, on that evening or the next day, to address the young ladies at Kemper Hall, Kenosha.

A gift has recently been made to St. John's Church, Sparta (Rev. David Ferguson, in charge), in the shape of a pair of handsome eucharistic candlesticks of polished brass, given in memory of the late Thomas Edward Stitt by his widow, whose home is in Chicago.

A church building formerly occupied by the Baptists has been purchased for the use of St. Aidan's mission at South Superior.

An interesting missionary meeting at a private residence in Oconomowoc brought out an interesting incident, told by the rector, the Rev. D. C. Garrett. The rector, in opening the meeting, spoke of the Prayer Book which he held in his hand and from which he had read the prayers, as having been given to his grandfather and grandmother, Judge and Mrs. David Rorer, by Bishop Kemper, on board the steamboat *Olive-Branch*, on the trip from St. Louis to Burlington, April, 1836. This incident and this Prayer Book led Judge and Mrs. Rorer, their children and their children's children, into the Church, and "that is why," said the rector, "I am to-day a clergyman as well as a Churchman. How little did that good Bishop think when he gave away this Prayer Book 66 years ago on a Mississippi river steamboat, that a descendant of the recipients would come in after years to the very cradle spot of the Church's missionary work for the Northwest, to be rector of a parish under the very shadows of Nashotah and use this Prayer Book at a missionary meeting where the name of the Apostolic Kemper was especially and lovingly remembered."

Miss Grace P. Jones read an historical sketch of the Church in Wisconsin, in which she quoted the late Rev. Dr. Durlin as saying that the first impulse to the planting of the Church in the territory now Wisconsin, was given by a letter written by a full-blooded Oneida Indian, under date of Dec. 2, 1822, and quoted from Dr. Durlin's Memorial sermon: "If we have any honor, if we have any grateful memories for our loyal Missionary heroes, let us not forget, let us not overlook that great man. If we are disposed in mind for pious pilgrimages to cradles and graves we would not go amiss if some time we turn our feet and faces toward the blue waters of Green Bay, for there is a cradle and a grave, both of them unhonored and unsung."

Another interesting paper, written by Judge Ellis of Green Bay, a son of Albert G. Ellis who was appointed catechist and lay reader to the Oneida Indians in May, 1822, accompanying the Rev. Eleazor Williams, the Lazarre of the recent novel, was read by the rector.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Marriage of a Priest.

On Monday, April 21st, the Bishop joined in holy matrimony at All Saints' Church, Minneapolis, the Rev. W. Howard Mears, missionary at West Concord and other points, and Miss Alice M. Rediker of West Concord. The bride was given away by the Rev. C. D. Andrews of St. Paul, and Warden Butler of Faribault was also present.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, Bp. Coadj.

Damage to All Saints'.

The storm of last week did considerable damage in Omaha though the press reports as to the injury done to All Saints' Church and rectory were exaggerated somewhat. The shingles were stripped in places on the church, rectory, and choir room roofs, and the rain which followed the high winds damaged the church and rectory somewhat, and caused a great deal of inconvenience while it lasted. For a time it seemed as if the church buildings could not withstand the gale, but fortunately all danger is now past. The accident will hasten the erection of a new

church and rectory which has been under contemplation for some time.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Windows at Burlington—Penn's Neck.

The last of the series of memorial windows commemorative of the "Story of Mary," was placed in St. Mary's Church, Burlington, a short time ago. It is a very beautiful work of art, erected by the children of Dr. Camille Baquet, in loving memory of the five dear ones in Paradise. The subject is the Flight of the Holy Family into Egypt, and it was planned by the Rev. Charles H. Hibbard and executed in England. All Saints' Church, Orr's Island, Maine, the funds for which were raised principally by the late Harriet Stuart Baquet, was consecrated two years ago, in memory of her father. St. Mary's is one of the oldest and most beautiful churches of the Diocese and in "God's Acre" around it, rest the mortal bodies of many whose names are notable in Church and State.

A memorial altar will soon be placed in St. George's Church, Penn's Neck.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Gifts at Maumee.

The church at Maumee has received a handsome brass cross and vases as the gift of Mrs. Ferdinand Welch. In this church Mrs. Welch was baptized, confirmed, and married, and she has always retained her interest in its work. The mission is in charge of the Rev. L. P. McDonald of Toledo.

OREGON.

B. W. Morris, D.D., Bishop.

Portland Notes—Pendleton.

The Rev. H. D. Chambers, who held his first service as rector of the Church of the Good Shepherd, Portland, on Easter, was, on Sunday afternoon, April 27th, duly instituted by the Bishop. Most of the city clergy were present in the chancel while the capacity of the church was taxed to accommodate the large number of friends of the parish. Mr. Chambers succeeds the Rev. E. T. Simpson, whose entire time is demanded by the necessities of All Saints' mission in North Portland.

On the evening of April 1st an excellent picture of Bishop Morris was unveiled at St. Helen's Hall, the diocesan school for girls, located in Portland. For some time past the pupils have been engaged in raising funds for this purpose, and now have a greatly admired picture of their beloved Bishop and friend. The Rev. Geo. B. Van Waters, D.D., of St. David's Church, made the address. A large attendance attested to the love and respect in which the Bishop is held, and to their interest in the affairs of the school.

An exquisitely carved new oak altar has been placed in St. Matthew's, Portland (Rev. W. A. M. Breck, in charge). The work on the altar was done by Mr. M. Karmel, after a design by Mr. Frederick Townsend, senior warden of St. Mark's. A beautiful dossal of red tapestry, together with a complete set of altar lights, the gifts of friends, now give St. Matthew's one of the most churchly chancels in the city.

On the evening of April 25th, St. Mark's Day, special services commemorative of the day were held in St. Mark's Church, the Rev. John E. Simpson, rector. The Bishop was present and administered the Apostolic rite of Confirmation. The Rev. A. K. Glover, general missionary of the Diocese, preached the sermon. After the service a gathering of the members and friends of the parish was held in the parish house. During the course of the evening the rector made the announcement that the parish was now practically out of debt, a statement which was received with a great deal of pleasure. Short addresses were made by the Rev. Messrs. T. N. Wilson and H. D. Chambers.

The vestry of Trinity parish, Portland, has decided upon the abandonment of the present site on which the building recently damaged by fire is located, and the building of a stone church upon their property at the corner of Nineteenth and Washington Streets. Temporary arrangements for holding services have been made by fitting up the armory of the Bishop Scott Academy.

A children's missionary service after the order provided by the Board of Missions for the Missionary Day for Sunday Schools, was held in the Church of the Redeemer, Pendleton, on Sunday morning, April 27th. A large number of children were present, among whom were about eighty children from the Indian school east of the city. It was most inspiring to hear these Indian children recite the Apostle's Creed, and portions of the Church Catechism, and the hearty manner in which they took part in the reading of the service and the singing of the hymns would do credit to any school children of white parents. Short addresses were made by the rector, the Rev. W. E. Potwine, and Mr. C. H. Chandler, secretary of the Sunday School Institute.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Tower at Holy Apostles—The Bishop Coadjutor's First Confirmation—Philadelphia Notes.

Bishop Mackay-Smith's first act in his new office was the dedication of the Tower recently erected by the parish of the Holy Apostles (the Rev. Nathaniel S. Thomas, rector). The service was held at 5 o'clock on the afternoon of the Feast of SS. Philip and James, but a few hours after the Bishop Coadjutor's consecration. About fifty of the clergy followed the choir, also Bishops Mackay-Smith, Whitehead, Leonard (Ohio), and Talbot. The service was begun by the Rev. Richard N. Thomas, the lessons read by the Rev. Drs. Wm. R. Huntington of New York, and Thomas A. Tidball of Philadelphia, the prayers by the Rev. Dr. Arthur S. Lloyd. After evening prayer, the Bishops and attending clergymen proceeded to the Tower, where the Bishop Coadjutor of the Diocese said the service of Dedication.

On returning to the chancel, Bishop Mackay-Smith, in a fitting and impressive address, paid grateful tribute to the work of Mr. George C. Thomas, in whose honor the Tower has been erected. In the course of his remarks the Bishop said:

"We are told that Jacob and Laban built a watch tower and called it Mizpah. In those days men talked in symbolic language. That old custom has been very largely done

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away with, but I am glad when I see it restored. There is something majestic in the language of such symbolism. Here is a man who has labored from early days in this parish. He has given it his constant and undivided attention, and you have learned to love him. You have chosen a tower, and, perhaps, it is best. In our modern city life

NEW TOWER, CHURCH OF THE HOLY APOSTLES, PHILADELPHIA.

a tower is more useful than a fountain. You all know what our friend has been to the Church at large, of whose Missionary Society he is Treasurer. He has been the main channel through which the funds have passed. His large heartedness has been shown in the Diocese, in the city, and in this parish. As I look back over his past life, what impresses me most is his wonderful staying power. Anyone might make a decent superintendent for five years, but when a man comes Sunday after Sunday for 35 years, and all the time retaining his tender interest, it is a very unusual and remarkable exhibition.

"I have been additionally interested because his work has touched so largely the Sunday School life. He has realized where the work must begin. I thank you in my small way in behalf of the Church at large, of the Diocese, and of the city, for building this tower. Long may it stand, and its beautiful head lift itself up day by day. Year after year may it speak to everyone in the neighborhood."

The tower stands at the northwest corner of the church, is built of stone similar to the church structure, and bears this inscription:

To the Glory of God
And to the Honor of
His Servant
GEORGE CLIFFORD THOMAS
Long time Warden of this Church
A grateful people
Has builded and now
Dedicates this Tower.
Feast of St. Philip and St. James.
MCMII.

The Tower is 110 feet high, in Romanesque style of architecture, with a slight Norman influence. The cost of the structure was subscribed by the congregation. A bronze tablet, bearing the inscription above given, will be presented by the parish military organization, known as the Cooper Battalion.

ON FRIDAY, May 2nd, the morning after his consecration, Bishop Mackay-Smith conferred the rite of Confirmation for the first time, being on a class of candidates at the Home for Consumptives, Chestnut Hill. The Home was beautifully decorated with flowers and palms. Several lilies sent to the Bishop by President Roosevelt decorated the lectern. The quiet surroundings of the Home, breathing the spring fragrance of the new foliage, conspired to give a peaceful solemnity to the new Bishop's first act of the "laying on of hands." It was his desire that if possible his first confirmation should be among the unfortunate. There were eight already waiting Confirmation at the Home and it was a great pleasure to all interested in the Institution to have the Bishop lay his hands on a class of three women, presented by the chaplain, the Rev. Robert Long, and on a class of five men from the House of Mercy for Male Consumptives, presented by the Rev. H. Cresson McHenry.

ST. CLEMENT'S parish has lost, by death, the active service of Mr. John Douglass Brown, who had been identified with the life of the parish for 42 years. Since 1873 Mr. Brown had been a vestryman, and since 1889 a delegate to the diocesan Convention. Always closely associated with the removal of the debt from the parish property, patient and persevering when others faltered, he lived to see the work accomplished. But a few days before his death he received the viaticum and holy unction, and the burial office was followed by the celebration of the Holy Eucharist. The interment was in the churchyard of St. James the Less.

A MEMORIAL pulpit has been placed in Calvary (Monumental) Church (the Rev. Alden Welling, rector). The pulpit is of brass,

PUZZLED.

HARD WORK SOMETIMES TO RAISE CHILDREN.

Children's taste is ofttimes more accurate in selecting the right kind of food to fit the body than that of adults. Nature works more accurately through the children.

A Brooklyn lady says: "Our little boy has long been troubled with weak digestion. We could never persuade him to take more than one taste of any kind of cereal food. He was a weak little chap and we were puzzled to know what to feed him on. One lucky day we tried Grape-Nuts. Well, you never saw a child eat with such a relish, and it did me good to see him. From that day on it seemed as though we could almost see him grow. He would eat Grape-Nuts for breakfast and supper and I think he would have liked the food for dinner.

"The difference in his appearance is something wonderful.

"My husband has never been known to fancy cereal foods of any kind, but he became very fond of Grape-Nuts and has been much improved in health since using it.

"A friend has two children who were formerly afflicted with the rickets. I was satisfied that the disease was caused by lack of proper nourishment. They showed it. So I urged her to use Grape-Nuts as an experiment and the result was almost magical. They continued the food, and to-day both children are well and strong as any children in this city, and, of course, my friend is a firm believer in the right kind of food, for she has the evidence before her eyes every day.

"When I have some task to perform about the house and don't feel very strong, a saucer of Grape-Nuts and cream stimulates me and I am able to do the task at hand with ease.

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with marble foundation, and was expected to be in place for use on Rogation Sunday.

The Rev. Henry L. Phillips, rector of the Church of the Crucifixion, which edifice was completely destroyed by fire two months ago, expects to begin at once the work of repairing the parish building, which was badly damaged by the fire, and to go on with the rebuilding of the church at an early date. All of the needed funds have been secured, with the exception of about $3,000, which sum, it is confidently expected, will be in hand ere the work is completed.

On the Third Sunday after Easter a new window was unveiled at All Hallows' Church, Wyncote (Rev. James B. Halsey, priest in charge). The window is at the east end of the chancel, is a memorial to the late Rev. Fleming James, D.D., sometime in charge of the mission, and is the gift of parishioners and friends. There was a celebration of the Holy Communion, and the window was unveiled by the Rev. Fleming James, Jr., son of the late Dr. James. The service was of the nature of a memorial one, and the sermon was preached by the Rev. Roberts Coles, rector of the Church of Our Saviour, Jenkintown, to which parish All Hallows is attached.

This window is of Tiffany's design, the subject being our Risen Lord appearing to the two disciples, and being known to them in the Breaking of Bread at Emmaus, illustrating the first Eucharist after the Resurrection.

Seven years ago the parish of St. Mark's, Frankford (the Rev. John B. Harding, rector), established a Church mission in a near-by community of Presbyterians, at Wissoniming. The mission was named St. Bartholomew's, and the people have worshipped in a small parish building erected for them. Now the work has grown to such proportions that there is scarcely standing room at the services, and preparations are being made for the erection of a chapel building of stone, for which the materials are now being drawn. The chapel will be connected with the present parish house. Under the care of the clergy of St. Mark's, a good sized Sunday School has been gathered, a vested choir of twenty voices was recently installed; and the congregations and offerings have largely increased. St. Bartholomew's continues life as a mission of St. Mark's.

RHODE ISLAND.

Thos. M. Clark, D.D., LL.D., Bishop.
Wm. N. McVickar, D.D., Bp. Coadj.

Convocation at Mount Pleasant—New Guild House—The Epiphany.

At the gathering of the Providence Convocation at St. Andrew's Church, Mt. Pleasant, April 23d, various reports told of the missionary work being done within the Convocation borders, and Dr. Fiske urged the need of mission work among the Jews in the city, while both the Rev. Dr. Bassett and Dr. Fiske spoke of the need of similar work among the colored people, the latter telling of preliminary work among them already done at St. Stephen's Church. Resolutions of sympathy with the Rev. Arthur M. Aucock, who is quite ill, were passed, as were also resolutions of congratulation of the Rev. Joseph Hobbs, rector of the church in which the Convocation was assembled, on the excellence of his work, with thanks for entertainment.

The new guild house of St. James' parish, Providence, is nearly ready for occupancy, and was opened to the public on Monday, May 5th, the occasion being a fair held for the purpose of raising sufficient money to complete the amount necessary for the building fund. The structure, which is of red brick and two stories high, will cost about $9,500. It stands on a lot adjacent to the southwest corner of the church property, and is connected with the church by a covered passageway which leads directly from the new choir room into the church on the opposite side from that by which the choir now enters. The first floor of the building contains, on the street side, a rector's study, with a small guild room adjoining, while behind these are two larger rooms connected by folding doors. One of these rooms, opening into the main vestibule, is to be used by the choir for rehearsals and as a locker room for vestments, while the other will be used for general guild purposes. These two rooms, however, may be thrown into one, thus making a small hall, capable of seating 200. Opening out of this hall is a well-appointed kitchen with plenty of cupboard room.

The whole of the second story is occupied by the large assembly hall, which will accommodate about 350, and will be used by the Sunday School, as well as for entertainments. The basement is finished in one large room, which will be devoted to the use of the boys. Here they will find a bowling alley, pool table, toilet room, etc., while a large floor space is left vacant for the use of the boys' brigade in their drills. The floor is a cement bottom covered with hard pine, making it firm and dry.

One of the unique features of the building will be the choir room which will contain a small pipe organ, with reversed keyboard. This organ will be used at rehearsals, and

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can also be operated from the manual of the large church organ at the beginning of the processional.

The people of St. James' Church are to be congratulated on the possession of such a convenient and well equipped parish house, which cannot but help on the good work of an already prosperous parish.

The Bishop Coadjutor, at his recent visitation at the Church of the Epiphany, Providence, made announcement of the final payment of $5,000 on the Elmwood Avenue property, where the rectory now stands. This land, containing 30,000 square feet, with a frontage of 150 feet on Elmwood Avenue, and 200 feet on Hawthorne St., has been purchased at a cost, including principal and interest, of $21,000. It is planned in the near future to move back the present frame building, used as a rectory, to a point on Hawthorne St. and to erect on the Avenue a large stone church to take the place of the frame church now located on Potter Avenue, and which is hardly large enough to accommodate the growing congregation of this parish.

On April 30th a meeting was held in the parish room for the purpose of forming a men's club. About 35 members were enrolled, with Mr. Xenophon Huddy as President and Mr. Chas. A. Tompkins as secretary.

SACRAMENTO.

W. H. Moreland, D.D., Miss. Bp.

Northern Deanery—The Archdeacon.

The Northern Deanery was in session at the new Church of All Angels, Sissons, beginning on Monday, April 21st, organization being effected by the election of the Rev. W. E. Couper as Dean, the Rev. O. St. John Scott as secretary, and Major Meyers as treasurer. The service of consecration of the new church followed, the priest in charge, the Rev. U. H. Gibbs, reading the request, and the Bishop consecrating, preaching the sermon, and celebrating Holy Communion. He was assisted in the service by Archdeacon Parker and the Rev. O. St. John Scott. Papers were read in the afternoon before the deanery on the subjects "Weak Points in Parish Work," by Mr. Gibbs, and "Our Apportionment," by Mr. Scott. After the evening service, which included Confirmation, there was a conference of the guilds, with papers by Mrs. Jerome Churchill of Yreka and the Rev. W. E. Couper, and addresses by the Archdeacon and the Bishop.

During the past two months, the Archdeacon, the Ven. Octavius Parker, has traveled 2,500 miles within the jurisdiction, has held 25 Sunday services and many week-day services and other functions, and is constantly engaged in the missionary work of the District.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Porter Academy—Goosecreek—The Orphanage.

The Board of Trustees of the Porter Military Academy has adopted by-laws for the government of the institution, and the Rev. H. J. Mikell has been requested to act as rector until the end of the present term. An executive committee has been appointed to take general supervision, and the Academy will continue in its work without interruption.

A movement is on foot to raise a fund for placing a memorial pulpit to the late Rev. A. T. Porter, D.D., in the Church of the Holy Communion, Charleston. The movement has been begun by former pupils of the school which Dr. Porter conducted for so many years with such skill and beneficence; but they will be glad of the help of any who are interested.

On April 27, according to the usual custom, the annual service was held in the quaint old church of St. James, Goosecreek. The day was an ideal one, and the service was largely attended by people from Charleston. The Rev. H. J. Mikell officiated, and preached from I. Kings vii. 57.

A beautiful white iron and brass bed with all its furnishings, has been placed in the boys' dormitory, "The Bishop Howe Room," at the Church Home Orphanage, Charleston, by some friends in Asheville, N. C., in loving memory of a dear one in Paradise. At the foot of the bed is a brass plate with the following inscription:

In Loving Memory of
Walter Hatch Lee,
Of North Carolina,
Second Lieutenant Corps of Engineers, U.S. Army.
Graduated from West Point, Feb. 18, 1901.
Killed in action near Lipa, Southern Luzon, P. I.,
June 10, 1901.
Aged 22 years.
"Life's battle fought and won,
He wakes to music sweeter
Than the bugles play at dawn."

When the bed was put up, a special service of dedication was held by the Rev. A. E. Cornish, chaplain of the Church Orphanage.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Chapel Consecrated in West Nashville.

The consecration of St. Andrew's chapel, West Nashville, took place on the morning of Sunday, April 20th, the Bishop officiating, with the assistance of the Rev. E. A. Bazett-Jones, priest in charge. The vested choir preceded the Bishop and priest up the nave to the chancel, and after the reading by Mr. Charles S. Martin of the request to consecrate, the sentence of consecration was read

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"Sometimes in walking my head would swim so that I would be obliged to sit down. I had other disagreeable feelings I cannot describe but they will be readily understood by coffee drinkers if they will confess it.

"My family were also more or less ill and were all coffee drinkers. Well, we gave up the coffee and started in on Postum Food Coffee; husband, myself, and four children. Even the two-year-old baby (she had been puny since having the grip) had her coffee along with the rest of the family. When we made the change to Postum she began to fatten and now is perfectly healthy and fat as a pig.

"My boys, ten and twelve years of age, are so stout and muscular that people remark about them and ask what makes them so. I do not have any more trouble with rheumatism or with my head, neither does my husband, who was troubled much in the same way. We are all in better health every way than we have been before in years and we are always glad of an opportunity to recommend Postum. I hope what I have said will lead others to make the change." Name given by Postum Co., Battle Creek, Mich.

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VIRGINIA.

F. MCN. WHITTLE, D.D., LL.D., Bishop.
ROBT. A. GIBSON, D.D., Bp. Coadj.

Noakesville—Richmond Convocation.

BISHOP GIBSON, assisted by 13 others of the clergy, consecrated St. Anne's Memorial chapel at Noakesville on the morning of Thursday, April 24th. The building with all its appointments, is a gift from Mrs. F. E. Hagemeyer of South Orange, N. J. The building is Gothic, with square tower and pointed roof surmounted by a cross.

AT THE Richmond Convocation, which was in session at St. John's, West Point, the Convocation sermon was preached by the Rev. L. R. Combs and the Holy Communion celebrated. There were night services on two days, on the first of which the Rev. Dr. Strange preached on "The Love of God," and on the second the Rev. Dr. Evans on "The Gospel and the Old Form of Worship."

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Buffalo Archdeaconry—Two Receptions.

THE ANNUAL meeting of the Buffalo Archdeaconry was held in St. Mary's (the Rev. C. F. J. Wrigley, D.D., rector), Wednesday, April 23d, and was very fully attended. There was a celebration of the Holy Communion at 9, immediately after which the business session was held in the parish house. The treasurer's report showed a rather unusual deficiency, which it will well become the clergy and parish treasurers to see is made good before the meeting of the Diocesan Council. The report of the Missionary Board dealt with the assignments to mission stations, the apportionment of stipends, and suggestions for the increase of missionary offerings. The Archdeacon's report reviewed the whole of the year, showing three mission churches consecrated, two built and opened, not yet entirely paid for, and two about to be consecrated. Discussion of the reports and miscellaneous business followed. A resolution was adopted requesting the Diocesan Council to make provision for the sustentation of the missionary to Deaf Mutes, the Rev. C. O. Dantzer, instead of leaving it to the Missionary Boards of the two Archdeaconries. The following persons were elected members of the Missionary Board for the ensuing year: The Rev. Messrs. Wm. F. Faber, C. F. J. Wrigley, D.D., and Geo. B. Richards; Col. H. C. Hodges, E. H. Boynton, and Nath. Rochester; Rev. N. W. Stanton, Secretary, and Mr. W. H. D. Barr, Treasurer.

The reports from the mission stations gave evidence of unusual progress in the work everywhere throughout the Archdeaconry, and were full of encouragement and hope for the future.

ON THURSDAY, April 24, there were receptions in two of the Buffalo parishes. One was given to the Rev. John C. Ward by the parishioners of St. Stephen's where Mr. Ward has been in charge for the past three years, and which he leaves to assume the rectorship of Grace parish. The reception was held in a hall near St. Stephen's, and during the evening Mr. Ward was presented with a handsome Wernicke bookcase by the adult members of the congregation, and the boys of the parish presented him with a very fine etching. The Rev. Dr. Smith, rector of St. James', of which St. Stephen's is a mission, and the Ven. Archdeacon Bragdon, who built St. Stephen's, were both present. Mr. Ward enters upon his new work followed by the sincere regrets and equally sincere good wishes of the people of St. Stephen's to whom he has greatly endeared himself.

The other reception was in the guild house

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of the Church of the Good Shepherd and was a "welcome home" by the parishioners and friends to the Rev. and Mrs. T. B. Berry, who had just returned from a stay in the West Indies where Mr. Berry's people had sent him for the benefit of his health. The evening was spent in social intercourse and in examining many of the products of Jamaica gathered by Mr. and Mrs. Berry, which were on exhibition. The entertainment chapter served refreshments.

EUROPE.

CHRIST CHURCH, Lucerne, Switzerland, under the rectorship of the Rev. John H. McCrackan, will open on the 15th of June for three months.

CANADA.

News of the Dioceses.

Diocese of Toronto.

THE REV. SEPTIMUS JONES has resigned his position as rector of the Church of the Redeemer, Toronto, which he has held for 32 years. Mr. Jones was the first rector.—IT HAS BEEN decided to erect a memorial in Holy Trinity Church, Toronto, to the first rector of the church, the Rev. Henry Scadding, D.D.—A CHURCH SCHOOL for Girls is to be opened in the autumn at Parkdale by the Council of the Bishop Strachan School.

Diocese of Huron.

ST. JUDE'S CHURCH, Brantford, has been greatly improved during the past year.—THE congregation of St. Mary's Church, Pelee Island, are building a new church at the north end of the island for which the contracts have been given out. The church when opened will be free of debt.

Diocese af Calgary and Saskatchewan.

PROGRESS has been made during the year in the parish of Calgary. It is hoped that the debt on the rectory will soon be paid off. A new church is badly needed. Bishop Pinkham is at present visiting Eastern Canada to ask for aid in his work. He preached at the Church of St. James the Apostle, Montreal, the Third Sunday after Easter, giving an account of the needs of his Diocese and speaking of the great number of immigrants now coming into the Northwest, which it is difficult, indeed impossible, for the Church to minister to without largely increased means.

Diocese of Kootenay.

THE CONGREGATION of St. George's Church, Kopsland, are hopeful of being able to build a new church, the present one being very unsuitable. The site for the new building has been purchased.—THERE is some delay in the steps for building the "Father Pat Memorial Church," but it is thought the delay will be only temporary.

St. Andrew's Brotherhood.

THREE new chapters of the Brotherhood will be formed in Montreal within the next three months. This was the principal announcement made at a meeting held in St. Thomas' Church, April 29th.

Diocese of New Westminster.

A NEW RECTORY is to be built for St. Barnabas' Church, New Westminster.—IMPRESSIVE services were held in Holy Trinity Cathedral, New Westminster, on the occasion of the funeral of the Rev. H. Irwin, familiarly known as "Father Pat," on the Coast. He was much beloved.

Diocese of Nova Scotia.

A FINE CLOCK has been promised for the new parish hall of St. Paul's, Halifax.—IT IS intended to build a new church in St. Peter's parish, Baddeck.

Diocese of Montreal.

THE FIRST episcopal act of the Bishop Coadjutor took place on the Sunday after his consecration, April 27th, when he held a consecration in St. Cyprian's Church, which is a mission carried on under the auspices of St. George's Church Y. M. C. A.—THE Board of Domestic and Foreign Missions which held the quarterly meeting in Montreal, April 24th, made a grant of $1,500 to Dioceses in the Northwest, and $500 to the Diocese of Algoma. The Woman's Auxiliary sent representatives who conferred with the Board on points of common interest.

THE FRANCHISE IN VIRGINIA.

THE Virginia Constitutional Convention, which began its work nearly a year ago, completed it early in April, and adjourned to convene again on May 22, for the purpose either of proclaiming the new organic law or else of submitting it to popular vote. Its chief problem was solved on April 4 by its adoption of an article dealing with the suffrage question. The Virginia plan adopts a principle that several other States have put into force, known as the "understanding clause," as a temporary expedient for a short period—that is to say, until January 1, 1904, local registrars may put on a permanent roll of voters all applicants otherwise qualified who are able either to read or to give a "reasonable" explanation of any section of the new constitution when read to them; this in addition to taxpayers and to old soldiers or their sons. That the general purpose of this clause is to give an opportunity for enrollment to white voters, while excluding illiterate negroes, is not denied by any one. Yet it does not follow, as many people assert, that there is anything radically unfair in this plan. Generally speaking, the illiterate white man possesses greater political capacity than the illiterate negro. The important part of a measure of this kind is not the temporary but the permanent method that it introduces. The permanent plan in Virginia is to be a yearly poll tax of $1.50, besides which each applicant for registration must be able to write his application clearly and without assistance in the presence of the registrar. Quite regardless of any favoritism that may be shown to the white voters, the Southern franchise laws render an excellent service to the negro race when they require from the negro voters either educational or property qualification, or both. The ballot is of no value whatever to the negro who is not fit to exercise it. The existence of reasonable qualifications as to literacy and property furnish excellent incentives to progress, valuable on all accounts and harmful on none. The best and wisest friends of the negro race are not worrying themselves at all about new Southern franchise laws. No Southern State has made provisions which exclude the negro of intelligence and property. The Virginia constitution provides for an improved educational system and advanced methods of control over railroads and other corporations.—From "The Progress of the World," in the *American Monthly Review of Reviews.*

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